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# EGYPT'S CHIEF RABBI REVEALS HE WAS FORCED TO LIE TO PRESS

PARIS (JTA) -

Egypt's former, and last, Chief Rabbi, Haim Douek, is in Paris after leaving Cairo secretly March 14. In an interview with the Jewish Telegraphic Agency here, Rabbi Douek, 68, termed his escape "a miracle." He warned about the suffering of Jews in Arab countries and revealed how he had been forced to falsify facts in two interviews given to foreign journalists who saw him in Cairo.

Rabbi Douek refused to give details about how he was allowed to leave Cairo. Speaking to the JTA, Rabbi Douek revealed how in June 1967 he had been compelled to misinform journalists of **The New York Times** and of the French-Tunisian weekly **Jeune Afrique.**

At that time Rabbi Douek had told the journalists that no Jews had been arbitrarily arrested in Egypt during and after the Six Day War. Later, he stated some Jews had been arrested "for security reasons and in order to protect them." An inspector of the Interior Ministry had been present at his meeting with the journalists, Rabbi Douek told JTA. He had coached him before the meeting and during the interview sat behind the journalists and directed the chief rabbi's answers "with discreet hand signals," the rabbi said.

Rabbi Douek, who arrived in Paris with his daughters and eldest son, carrying only one small suitcase of clothes, said he had had protracted difficulties in obtaining an exit visa. He left behind in Cairo his apartment, with all its furnishings, the rabbi said. He is now living in a small hotel room in Montmarte.

Rabbi Douek had little time to take leave of the remnants of the once numerous and flourishing Egyptian-Jewish community. In fact, Cairo's Jews learned about their rabbi's departure only a few hours before his Air France fight left Cairo Airport.

Asked what he intended to do, the rabbi told JTA that at 68 he was not making any plans for the future. He would stay in France, at least several months, he said. Concerning the future of Egypt's Jews, Rabbi Douek said, "nobody will replace me in Egypt," and that the Alexandria Jewish community would "probably disappear" without a spiritual leader. He said several Jews would probably leave Egypt during the next few years. He said he believed there were still between 450 and 500 Jews in Egypt.

There were 80,000 Jews in Cairo before Israel's War of Independence in 1948, and 2,500 left when the Six Day War broke out in 1967. Since then some 1,500 Jews have been expelled or left voluntarily. There are still two synagogues sporadically open in Cairo and one in Alexandria. Rabbi Douek's synagogue has been closed. Since May 1971 a "slight liberalization" could be felt in Cairo, Rabbi Douek concluded. He added that Jews in other Arab countries were in a bad way: "The Jews of Syria are more unhappy than we are; they have less liberty, and pressures on them are certainly much stronger."

The Canadian Jewish news

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*"Disservice to unity"*

# Separate Holocaust service is challenged

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO -

Canadian Jewish Congress leader Sydney M. Harris has called the decision of Toronto Orthodox groups to hold a separate Holocaust memorial observance "an act of singular disservice to the unity of the Jewish community."

Congress sponsored a community-wide Holocaust remembrance last Tuesday night at Beth Tzedec Synagogue to mark the 29th anniversary of the Warsaw Ghetto uprising. A night earlier, the Orthodox groups held a memorial service at Shaarei Tefillah Congregation.

Harris, national vice-president for Congress's central region, told **The CJN** the Orthodox bodies decision to hold their own service was "extremely unfortunate." Congress has been sponsoring community-wide Warsaw Ghetto memorial services for the last 20 years.

"I have never been able to convince myself there's a different Kaddish for the Orthodox," he said.

Rabbi Meyer H. Berglas of Shaarei Tefillah congregation, in an interview, expressed dissatisfaction with the Congress program.

"The response to the Holocaust is different on the part of many Jews. Many of the Orthodox groups felt they had to have their own service to reflect a response not reflected as well, or, at all, in events sponsored by Congress."

There is a need for more than one approach to this kind of event, he continued.

"Our program which featured a religious service, a study of learning and a lecture aimed at young persons was a service to the Jewish community, not a disservice."

The Monday night service at Shaarei Tefillah was sponsored by the Rabbinical Council of Ontario; Orthodox Jewish Community Council consisting of Beth Jacob Synagogue, Beth Joseph Yeshivath Lubavitch, B'nai Torah Congregation, Clanton Park Synagogue, Shaarei Shomayim Congregation, Shaarei Tefillah Congregation, Shomrai Shabbos Synagogue and Torah Emeth Jewish Centre; Torah V'Avodah Congregations; Agudath Israel Congregation; Beth Zion Congregation of Oshawa; Yavneh Students Organization; B'nai Akivah Youth Organization and National Conference of Synagogue Youth.

**External Affairs Minister Mitchell Sharp reads some of the 2,500 names on a petition presented to him on behalf of Syrian Jewry, by Sara Benaim and Marcos Alioua, Sharp was attending an award dinner at Beth Emeth Bais Yehuda Synagogue at the time.** Hoz Photo

# Cause of Mideast tension religious bigots, UN: Young

By GARY LAFORET

TORONTO -

Religious bigots, Russian infiltrators and the UN's "untrue statements about Israel" are the true causes of the Middle East tension, a leading authority said Saturday.

"These are the true polarizers of the Middle East - not Israel," said Dr. G. Douglas Young, founder and director of the American Institute of Holy Land Studies, in Jerusalem.

The keynote speaker at the N3 Fighters Against Racial Hatred's annual award dinner, Dr. Young told 300 persons at Beth Emeth Bais Yehuda Synagoguge that - contrary to some news reports - the current situation in Israel is "extremely good."

Citing the treatment shown captured Arab terrorists as an example, he said reports of cruelty were unfounded and that he had never seen a suspected terrorist tried without benefit of counsel.

"When you hear of the abuse of these people, from someone, you can be sure they've been misinformed, they're a bigot, or someone that's only been there a few days," Dr. Young said.

He spoke out strongly against the resolution on the status of Jerusalem formulated by the UN last fall.

It is generally felt the resolution - if followed - would involve the restoration of a military demarcation line, cutting through the centre of the city, as well as bans on free access to the Old City and holy places for Israeli Jews and Moslems. Free access has only been available since the Six Day War.

"We do not need a divided city," Dr. Young said. "We do not need a city in which shrines are guarded."

He also predicted an eventual union between citizens on the east and west banks of the Jordan River.

Prior to his address, Dr. Young, a biblical scholar, author and archeologist who has taught in Israel since 1958, was presented with the 1972 N3 award "in grateful recognition of his many services to humanity."

External Affairs Minister Mitchell Sharp, a head table guest at the dinner, outlined the problem of combatting racial hatred in his speech saying that fortunately the problem was not as great in this country because a "tolerance of diversity" is the essence of Canadian nationalism.

He told the audience that legislation is not that strong a weapon against racial hatred except for its effect as "a restraint" on the more open forms of discrimination.

Nevertheless he hopes to see the day when Canada's Bill of Rights is "firmly entrenched in the Constitution" where it can't be amended by Parliament.

The memory of King Frederik IX of Denmark was also honored at the dinner.

The Danish king, described by Allan Grossman, Ontario minister of revenue, as "a shining beacon in a world of darkness," is credited with saving the lives of thousands of Jews following the Nazi invasion of Denmark.

Jacob Monbaz, consul general for Israel in Toronto, presented a replica of the Torah to W. Froehlich-Neilsen, consul and trade commissioner for Denmark in Toronto who will deliver it to the royal family in Copenhagen.

# Non-Jewish victims overlooked, is claim

JOHANNESBURG (JTA) -

Simon Wiesenthal, head of the Nazi documentation centre in Vienna, said here in interviews during his visit to South Africa that Jews had concentrated too much on the Jewish victims of Nazism, overlooking the millions of non-Jewish victims whose deaths strengthened the Jewish case for justice and restitution.

"We made a mistake in talking only of the six million Jewish victims," he said. "In doing that, we allowed the world to forget that there were also five million non-Jewish victims." The Nazi-hunter stated that as a result "many gentiles now think of the Nazi murders" as a Jewish matter which doesn't concern them.

Wiesenthal said that Jews should have "impressed on the world that the Nazis deliberately and cold-bloodedly killed 11 million people, of whom six million were Jews. Then it would still be a matter of world concern to hunt down the surviving Nazi criminals and bring them to book."

Wiesenthal said there are currently many Nazis in Latin American countries and in Egypt. They had changed their names and disguised their identities; in Egypt many had even become Moslems. Some were, he said, wealthy and well-connected-and they still practiced anti-Semitism.

He expressed skepticism that wanted Nazis are living in South American jungle hide-outs. The Nazis in South America, he said, usually live in comfortable circumstances and were on good terms with the local police.

Wiesenthal addressed a number of meetings here, including a meeting of the Johannesburg Bar Council and a dinner convened by the South African Yad Vashem to raise funds for the Yad Vashem in Jerusalem.

**Simon Wiesenthal**

# Target of $1 million set for 'Give a day to UJA'

United Jewish Appeal-Israel Special Fund campaigners have set a target of $1 million for the "Give a day to UJA" drive on April 19, Israel's Independence Day.

Canvassers are asked to take the day off from work or from any other routine activities and devote the entire day to covering prospects who have not already made their contribution to the 1972 campaign.

"April is traditionally an important month for the campaign," said Campaign Chairman Phil Granovsky. "Almost everybody who has been away for the winter is back in the city and canvassers are able to work in high gear in obtaining pledges. I believe that most of this can be accomplished in one concentrated drive and that is why we have set aside April 19 for this major effort."

Canvassers will gather first for breakfast at Shaarei Shomayim Synagogue and then fan out over the city to complete their canvass. They will report in at the synagogue between 4 and 6 p.m. to tally up the results.

Granovsky said $1 million is a "logical and attainable goal" for the day, based on the number of prospects who have not yet been covered. "With co-operation from the community and from our canvassers, we'll hit our objective and perhaps even exceed it," he declared.

# Uganda's action shock for Meir

JERUSALEM -

The sudden about-face of President Idi Amin of Uganda who precipitated a crisis in his country's relations with Israel by ordering all Israelis out of the country, comes as a shock to Prime Minister Golda Meir and her cabinet.

Israel's military training mission, along with Israelis engaged in industrial development, have packed up and gone home and the embassy building has been sealed.

The reason given by President Amin for ousting some 500 Israelis is that Israel was engaged in subversive activities. The accusation is completely without foundation and the president has not attempted to document the charge with specifics.

Israel has leaned backwards in avoiding any political entanglements with African countries to which she has sent trade and military training missions, and Uganda has been no exception. Relations between Israel and Uganda have been excellent ever since 1962 when Israel became the first country to open an embassy in Uganda less than a month after that territory obtained independence from Britain.

The Israeli Government is adopting a mild stance towards this unexpected deterioration of relations with Uganda, though it has issued a firm denial of the charges.

It is apparent that President Amin has decided he can afford to dispense with Israel's assistance program and throw in his lot with the Arab bloc. Libya, in particular, has made attractive overtures to him involving substantial financial aid.

Israel has given Uganda every possible assistance in agriculture, computers and economics, as well as training her tiny armed forces, and President Amin, until his change of heart, frequently praised this contribution.

The ousting of the missions will not affect Israel's policy of aid to other African countries, according to word here. The foreign aid program has given Israel an excellent image in the underdeveloped countries, though some, like Uganda, have been anything but appreciative.

**One of the Israeli officers who helped train Uganda's armed forces arrives with his family at Lod Airport after being ousted by President Amin. All Israeli personnel have returned to Israel.**

# Force last resort: Hussein

WASHINGTON (JCNS) -

King Hussein of Jordan told interviewers in a television program that the use of force should be "the very last resort of anyone" to resolve the Middle East conflict.

He brushed aside Israel's reported hostility to his plan for a United Arab Kingdom which would consist of the federated territory of Palestine (the West Bank) and Jordan. He said his concern was for future generations.

Asked if his proposal meant he felt the possibility of an interim settlement on the Suez Canal was now frozen, King Hussein said he was not aware of progress on the Suez problem because "we are not co-ordinating as we used to with our friends in Egypt." He added: "We believe at the same time that the majority of difficulties inherent in any attempt to achieve a final peace really centralise in Jordan itself and Palestine.

The king blamed Israel for preventing progress to peace by her attitude towards retaining Jerusalem and other key border areas. King Hussein, who is in the United States for a medical check-up, said he had explained his plan to the Ambassadors of the big four powers and other governments, and it seemed that in the world as a whole there was understanding and sympathy for the new approach.

The Jordanian ruler said that his proposal had the overwhelming backing of his people and intellectuals of the Arab world.

# Organizations and People

David Ben Gurion

## *Zionist comeback*

By AMOS BEN-VERED
Middle East Bureau Chief

JERUSALEM (JTA) –

When David Ben-Gurion was Prime Minister of Israel, he divided the Jewish people into two parts: those who wished to settle in Israel, whom he termed Zionists, and those who did not, whom he termed "friends of Israel" whatever they themselves thought.

Ben Gurion negated the primacy of the World Zionist Organization, began dealing directly with American Jewish organizations such as the American Jewish Committee, and had derogatory terms for declared Zionists who did not believe that their own, personal aliya was a necessary ingredient of their Zionist convictions.

As a result, many young Israelis grew estranged from organized Zionism. Eventually the word "Zionist" in Hebrew became a synonym for a derisive description of an idealistic speech or for a call to respect traditional values.

In 1972, nine years after the Old Man left the Premiership, Israelis seem to have overcome his powerful influence. According to results of a public opinion poll recently conducted by PORI, the Public Opinion Research Institute of Israel, the foremost pollsters in Israel, 59.3% of Israel's population hold that today the WZO fulfills a necessary function.

Only 16.9% believe the Zionist movement has outlived its usefulness, and the remainder had no opinion. Yet it appeared to be a feeling rather than the result of rational thought which had brought these opinions about.

More than one-half of those questioned could not explain why they thought as they did, both among proponents and opponents of Zionism.

The chief reasons for the Zionist movement were: it encourages aliya (10.9%); it is necessary for Jews in other countries (7.4%); it encourages links between Jews in Israel and elsewhere (5.2%); it is an instrument for Zionist education and the prevention of assimilation (2.5%).

Among the opponents the most distinct reason was that there now exists a Jewish state (5.1%) and the inefficiency and ineffectiveness of the WZO. The higher the educational level of those polled, the more they thought Zionism is necessary.

Among college graduates the proportion was 73.7%, while among those who had finished elementary school only, or less, 47.3% affirmed the need for Zionism. In the division by age groups, those aged over 60 and those aged 18-29 both showed the least regard for Zionism (54%).

The poll, conducted shortly after the Zionist Congress, which took place at the end of January (requested and paid for by the Zionist executive), showed that 56.2% of the population said they were interested in reading or hearing about its deliberations. However, only 27% could mention even one subject they remembered from the proceedings. Among the subjects remembered: aliya and absorption (6.8%); the refusal to let Rabbi Meir Kahane speak (5.6%); the ideological discussions (2.2%).

## *Zaiv Barenholtz*

Zaiv Barenholtz, formerly a shoichet in Toronto, died March 18 in Jerusalem. A native of Russia, his entire life was dedicated to the Torah and Judaism.

He leaves his wife Esther of Israel, sons Rabbi David of Jersey City, Jonas of Cleveland, Rabbi Sholom of Jersey City and Barney of Toronto, and daughters Ann (Mrs. D. Gross) of Utica, N.Y., and Mary (Mrs. K. Zigelstein), Shirley (Mrs. T. Feldman), Gert (Mrs. M. Miskin) and Mayna (Mrs. N. Slatt) of Toronto.

# New cultural revolution here to stay says author

By JUDY PLATT

TORONTO-

"You can't beat the cultural revolution. You can shoot the political revolutionary on the street, but the new cultural revolution is invisible and working on us all the time," a leading apostle of the new culture asserted this week at Beth Tzedec.

Speaking at one of a series of public lectures on social change was Leslie Fiedler, professor, author, literary critic, and self-confessed "jailbird" (he's faculty advisor at the University of Buffalo to an organization for legalizing marijuana and is out of jail on bail).

Fiedler lived up to his introduction as "a controversial writer who tells it like he sees it." But his boyish exuberance (in spite of-- or maybe because of-- 31 years of teaching and six children of his own), wit, and intelligence soon overcame the clicking tongues and shaking heads of the elders of the audience, as most people settled back to enjoy this spokesman and exemplar of the new counterculture.

Tracing the cultural revolution from its mid-50's beginnings with the Beatnik poets in San Francisco, Fiedler related how the accompanying cultural changes in dress and hair style, sexual freedom, increasing candor, use of dirty language drug use, political involvement and music soon spread throughout the world. Even Toronto has become "one of the holy cities," said Fiedler.

Leslie Fiedler

The founders of the new culture sought to change themselves and society radically. According to Fiedler's analysis, instead of accepting the "sane, male and white" values of their father, they opted for values associated with "crazy female and black".

Some have succeeded in this, but ironical things happened. Their crazy, female, and black models have been fighting to get into the society the cultural revolutionaries were trying to get out of. And worse: the more the cultural revolutionaries succeeded in establishing a new life style, the more the society they despised embraced them!

Fiedler feels that the increasing tolerance in society is the major desirable by-product of the cultural revolution. This too is ironic, because many of the original founders were ideological imperialists. But they have discovered that they're not going to change everybody all the way. Their success is in changing society enough so that there's room for deviance. Bourgeois marriage, for example, hasn't disappeared, but there are more alternatives; public schools are still here, but there are a growing number of free schools.

## Speaker of Knesset dies at 65

JERUSALEM -

Reuven Barkatt, the speaker of the Israeli parliament, died of a heart attack at the age of 65 and was buried in a State funeral. One of his last public functions had been to play host to the British Foreign Secretary, Sir Alex Douglas-Home. He will be widely missed, abroad as well as at home, particularly in the international labor movement.

Born in Taurage in Lithuania in 1906, Barkatt went to Israel at the age of 20 after studying in Paris and Strasbourg. Like other Israeli leaders, he made his way into politics through the Histadrut. From 1961 to 1969 he was general secretary of Mapai, having previously served as ambassador to Norway.


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for their assistance in helping arrange the visit to Toronto of Russian emigrant
Leonid Machlis

The Consulate General of the State of Israel
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The Federated Zionist Organization of Canada
invite you to celebrate
The 24th Anniversary of Israel's Independence
on
Tuesday, April 18th, 1972
at
the Sharrei Tefillah Congregation
3600 Bathurst Street
7:30 p.m. Memorial Service for the Fallen of Israel's Defence Forces
8:00 p.m. Solemn Prayer Service for Yom Ha'Atzmaut
8:45 p.m. Proclamation of Yom Ha'Atzmaut 1972 Celebrations, Toronto
9:15 p.m. "Lechayim" - Musical Program, Refreshments (Banquet Hall)

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Rabbi Porush will deliver the keynote address at a dinner on behalf of Camp Agudah which will take place on Sunday, April 16 at 6:30 p.m. at the Torah Emeth Synagogue Hall, 1 Viewmount Ave. R.S.V.P.

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# Organizations and People

## what's new . . .

by Miriam Herman

**B'NAI B'RITH BAZAAR**

Would you like some home cooking (only not at home) or some tips on your golf and tennis games or a few moments relaxation in an English pub? Then be sure to attend B'nai B'rith Women's Bazaar '72 being held at the St. Lawrence Market, Front and Jarvis Sts., on Wednesday, April 19, from 10 a.m. to midnight. If you bring the entire family along you stand a better chance of winning the 1972 Pinto door prize or picking up a bargain at the evening auction sale.

**MUSICAL FOR TWO CITIES**

**Shulamith,** a new Yiddish musical by Montreal's Chaim Avron is being presented by the Canadian Jewish Theatre Foundation (which recently received a $100,000 grant from the federal government and is under the patronage of Prime Minister Trudeau). A dramatic biblical legend in two parts, it is based on Abraham Goldfaden's classical operetta. Shulamith stars Israeli tenor Ino Topper as Absolom, prince of Jerusalem, and Montreal's Lila Butters in the title role. The opening date in Montreal is Monday, April 15, in the D. B. Clark Theatre at St. George Williams University. It will run until Tuesday April 30 with two performances, 2:30 and 8:30 p.m., on Wednesday, April 19, to mark Israel's Independence Day. Toronto audiences will be able to see the production on Saturday, May 6 at 8:45 p.m. and Sunday, May 7, at 8:30 p.m. at the St. Lawrence Centre.

**YIDDISH LECTURE SERIES**

There is still time to attend the last two of the Yiddish lecture series being presented by the Wisdom Institute committee of Montreal's Golden Age Association. On Sunday, April 16, the topic is **Maimonides, the Man and His Times** with speaker Samson Dunsky. On Sunday, April 23, it is **Jewish Women in the Modern World** with Rabbi Sidney Shohan. Both lectures take place at the Institute of Community and Family Psychiatry of the Jewish General Hospital at 7:30 p.m.

**HUNGARIAN REVUE**

If you like a little paprika in your life, don't miss **Springtime - Hungarian Style,** a variety show directed by and featuring Hungarian - Canadian actor and night club performer Louis Strauss. This is his first show entirely in English with his professional group - Clara Sarkozi, whose latest appearance is in the Canadian film **Rip-Off;** Marika Szava, concert pianist; and Jim Dziak, Czechoslovakian movie and stage actor. The revue, organized by the Toronto Jewish Association of Hungarian Descent, will take place in the Golden Door Auditorium, Yorkdale Plaza, on Sunday, April 23, at 5 p.m.

**ARE YOU CURIOUS (JEWISH)?**

For teenage members of the YM & YWHA - if you are looking for a chance to provoke and challenge, a new four-week discussion series, **I am Curious (Jewish),** presented at the Y northern building on Bathurst St., will give you that opportunity. Sessions will be on four consecutive Thursdays at 8:30 p.m. The dates, topics and speakers are: April 13 - But I Don't Want To Be A Doctor, with Dr. Leo Davids, department of sociology, York University; April 20 - Being Your Own Kind of Jew with Rabbi Benjamin Hollander, Beth Tzedec Synagogue; April 27 - Is There A Jewish View of Sex? with Rabbi Irwin Witty, Board of Jewish Education; and May 4 - Everything You Wanted To Know About Sex But Were Afraid To Ask, with Rabbi Herbert Feder, Beth Tikvah Synagogue.

**TAY-SACHS NEWS**

Tay-Sachs disease is still very much in the news and Beth Sholom sisterhood is sponsoring a meeting to help the public keep informed. Mrs. David Berg, Toronto chairman for Tay-Sachs steering committee for the community, will be speaking at the synagogue on Monday, April 17, at 8:30 p.m.

Also, the next Tay-Sachs clinic will be held at Beth Tikvah Synagogue, Bayview Ave., on Sunday, April 23. Sponsoring organizations, in addition to Beth Tikvah, are Alpha Omega Women's Auxiliary, Temple Har Zion and Temple Emanuel.

# Israel Independence Day celebration joined by varied local organizations

By MIRIAM HERMAN

**TORONTO -**

Torontonians will have many choices of where and when to celebrate the 24th anniversary of Israel's independence.

On Sun., Apr. 16 at 5 p.m., the Toronto Jewish Association of Hungarian Descent will be meeting at Beth Sholom Synagogue. Guest speakers will be Ontario Revenue Minister Allan Grossman and Consul General of Israel Col. Jacob Monbaz. The program is to include liturgical music with Cantor Ephraim Rosenberg accompanied by the Beth Sholom choir. Gabor Carelli, Metropolitan Opera star, and Margaret Doral, Israeli entertainer will also perform.

Tues., Apr. 18, the Federated Zionist Organization of Canada together with the Israeli Consulate are holding a celebration at the Shaarei Tefillah Congregation. Memorial and prayer services will begin at 7:30 p.m. to be followed by the official proclamation of the Yom Ha-'Atzmaut 1972 celebrations. A musical program will conclude the evening.

Also on Tuesday, at 9 p.m. at the Associated Hebrew Schools, the Zionist Youth Movements will hold a program of Israeli songs, dances and films. Guest singer Gadi Elon will be accompanied by Hertzl Solan. Col. Monbaz will be on hand to bring greetings.

Wed., Apr. 19, has been set aside for special worship services at some synagogues. And that evening the Zionist Council and the Zionist Organization of Canada are presenting Dr. G. Douglas Young, president of the Institute of Holy Land Studies in Jerusalem, who will speak on **A Christian View on the Internationalization of Jerusalem.** There will be a musical program by guitarist and folksinger Renee and the first presentation of the Harry Collins Machon Scholarship.

The Labor Zionist Movement and its affiliated organizations, the Labor Zionist Alliance, Pioneer Women, Israel Histadrut Campaign and the United Organizations for Histadrut are having a reception at 8:15 p.m. at the centre, 14 Viewmount Ave. The guest of honor is to be Consul General Col. Monbaz. On the program is the Bialik Hebrew Day School choir, Hassidic folk legend and songs.

Shulie Nathan, famous for her rendition of **Jerusalem of Gold,** will be presenting an evening of Israeli song and dance at York University on Fri., Apr. 21 at 8 p.m. This program is under the auspices of the Israeli Student Organization of Toronto.

Sun., May 14, will be the day of over-all community celebration. The salute to Israel parade will begin at 11 a.m. from the Associated Hebrew School on Bathurst St. and conclude at Beth Tzedec Synagogue. The evening celebration is to be held at the Baycrest Arena, Neptune Dr. Israel Ambassador Theodor Meron will be present as will Toronto and North York mayors William Dennison and Basil Hall. There will be singing by Tibor and Gabrielle Kelen, and Barbara Gryfe, dramatic readings, and a presentation by the Nirkoda Dance Group.


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# *Synagogue sermons stress crisis*

**TORONTO -**

Congregants attending Yiskor services the last day of Passover heard stirring sermons from the pulpit on the need to contribute as never before to the United Jewish Appeal-Israel Special Fund campaign. Rabbis throughout Toronto emphasized the urgency of Israel's financial crisis in absorbing Russian immigrants.

"UJA is a vehicle for uniting every type of Jew," said Rabbi David Monson of Beth Sholom Synagogue, "the pious ones who attend synagogue regularly and the ones who don't even come out on Kol Nidre night. UJA is a thread that converts into a golden chain for every segment and facet of the Jewish community here, abroad and in Israel."

In his sermon at Beth Tikvah Synagogue, Rabbi Herbert Feder told the congregation: "Increased problems, financial and cultural, created by the Russian immigration to Israel, has necessitated an enormous outlay of funds."

One of the justifications for Jews remaining in North America Rabbi Feder stated, was to "help finance Israel. There is great satisfaction in giving to UJA."

At Beth Emeth Bais Yehuda Synagogue, Rabbi Joseph Kelman said that money in itself can be debasing. "But it can also be a source of pleasure and a blessing to others. We must recognize that each of us affects our local community and the world around us. The UJA also affects the local and world communities."


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## . . . about people

**Rabbi Meyer H. Berglas** of Shaarei Tefillah Congregation was recently elected president of the Rabbinical Council of America - Ontario region, succeeding Rabbi Emanuel Forman. Also elected were **Rabbi Larry Langer** of Beth Zion Congregation, Oshawa, as vice-president and **Rabbi Irwin Witty,** director of the Board of Jewish Education in Toronto, as secretary-treasurer.

* * * * *

**Larry Greenspan** of Niagara Falls will be spending next year in Israel as the first recipient of the **Harry Collins Machon Scholarship Award** entitling him to a year's leadership training at the machon in Jerusalem. Larry, 18 years old and graduating from high school in June, was chosen for his devotion over the last 10 years to Young Judea, the youth movement of the Zionist Organization of Canada. He plans to enroll in the arts and science program at York University when he returns to Canada. The award will be presented to him at the Israel Independence Day celebrations at the Zionist Centre on Wednesday, April 19, by Mrs. Collins who established the award in memory of her late husband.

* * * * *

**Phyllis Weinberg**

Social worker and teacher **Phyllis Weinberg** still finds time to be a student! She is a psychology major finishing research on a test to measure the most desired characteristics that children prefer in choosing best friends. Called a Friendship Expectancy Scale, the test has already been administered in sample schools in Toronto. When completed it will be used throughout all schools in Canada. An added note - Mrs. Weinberg is the wife of the principal of the Eitz Chaim schools.

**Dr. Howard Donsky**

**Howard J. Donsky** will be the new head of the department of dermatology for the University of Toronto medical school and the Toronto General Hospital, as of July 1. A graduate of U. of T.'s medical school, he did his residency in dermatology at the Henry Ford Hospital in Detroit, Mich.

* * * * *

**Rabbi Leonard Poller,** spiritual leader of Montreal's Temple Beth Sholom, and his family will be moving to the United States where he has accepted a pulpit at the Larchmont Temple in Larchmont, N.Y.

* * * * *

**Leon Ben Barouk** is one of two Quebec students (and one of 85 from around the world) to be awarded a Rhodes Scholarship to study at England's famous Oxford University for two years. The 22 year old Loyola College history major plans to use his scholarship to further his interest in the study of world politics in the Middle East - a subject close to his heart as he is originally from Morocco, arriving in Montreal with his family in 1964 after a brief stay in Israel.

* * * * *

A 24 year old Toronto dancer and choreographer, who commutes to such assignments as taping a TV special with Burt Bacharach in London, England, will be choreographing the movie version of **Jesus Christ Superstar. Rob Iscove** (you can see his work, **Session,** performed by the National Ballet this spring) will be in Israel during the summer to work with Norman Jewison on the rock music film - his first movie assignment.


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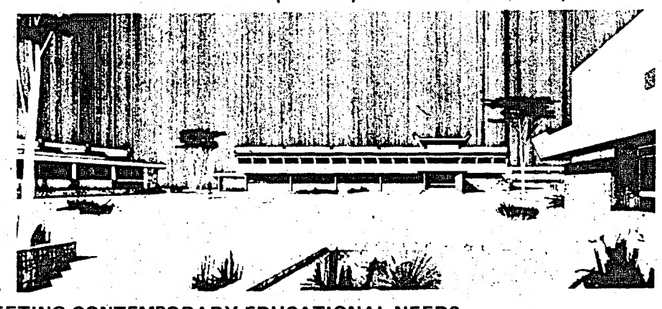

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**For further information and brochure, write to:**

**Head Office, Midrashiat Noam, 25a Lilienblum Street, Tel Aviv, Israel.**

# Editorial page

The Canadian Jewish news

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## *We need to make certain Soviet exodus is an unmixed blessing*

One story going the rounds is that the Russian Government's decision to allow Jews to emigrate in the thousands was based on the belief that the arrival in Israel of large numbers of Jews would strain the financial resources of the nation to the breaking point.

The story may be apocryphal, but there is little doubt that the Soviet newcomers, as welcome as they are, pose critical problems for a tiny country already under tremendous financial pressures.

Israelis are among the highest taxed people in the world and the prospect is for still more austerity as the government strives to integrate the newcomers and provide them with minimum necessities. Eventually, they will become productive citizens of their adopted homeland, but until that day arrives, the majority will be a charge on the state.

There is unrest in Israel among that class of citizens who find their living standards falling. There is a shortage of housing in a price range the average Israeli can afford and this lack is especially felt by young people. It is interesting to note in this connection that a recent opinion poll showed that only one-third of Israelis would be willing to sacrifice their economic advantages and live under general austerity if that were needed to take care of newly-arrived immigrants. Only 23% of the 18 to 29 group were prepared to make such sacrifices for the sake of immigrant absorption.

The poll showed that in the older age group, the "yes" vote was 51%. The higher the income bracket, the greater was the willingness to sacrifice for the general good.

Israel has time and again in its short history as a nation demonstrated its ability to meet and surmount great odds. But there is an enemy within as well as an enemy without and the internal stresses engendered by absorption problems should not be minimized.

There is poverty in Israel, close to 5% of the families being dependent on public funds, and 6–7% receive supplementary benefits. The staggering burden of defence expenditures has not prevented Israel from spending a substantial part of its gross national income for social service programs. Were it not for the millions spent for national defence, Israel would today be far along the road towards solving the economic and social problems that bedevil the nation.

It is expected there will be 50,000 Russian Jews arriving in Israel during 1972, provided there is no reversal of Soviet policy. The great responsibility resting on the shoulders of Diaspora Jews is to see that this blessing does not become a mixed blessing.

## *U.S. writer provides insights that may well apply to Canada*

Peter Schrag has written a brilliant analysis of the current American malaise in Saturday Review which, in spite of the differences in political outlook between Canada and the U.S., offers penetrating insights that may well apply to our own political system in an election year.

He writes:

"American political campaigns have never been the great national debates about 'issues' that the celebrants of democracy have always wished them to be. They tend to dramatize the immediate, exaggerate the obvious and obfuscate the significant.

"With some exceptions, we (Americans) share a common set of political axioms – among them assumptions about the ever expanding American future – and so we could feel relatively certain about what the analysts now call 'the mood of the country,' about what bothered people (or should have) and about what they expected.

"What is new and striking about the 1972 campaign . . . is that even that fundamental assurance is missing. Despite the endless analysis of the relative importance of the war, the economy, and other visible issues, despite the polls and increasingly sophisticated opinion sampling, despite all the newfangled sociology of politics, there is less and less certainty about that thing now called the 'national malaise'. We have no way of asking the question, 'what's bugging you?' and getting a useful set of answers.

"A president," said Senator Muskie when he announced his candidacy, "must find and touch the common chords of our experience . . . Why can't we," he said a few days later, "have a country in which we can all believe once again as we have in the past . . . without the doubts, without the suspicions? Never before have so many candidates wished so desperately for the certainties of the past.

"Every politician in history has been confronted by the same problem. But this year history seems to have failed them. How does one relate to a sense of national uneasiness that has yet to be understood?

"Most Americans were raised to believe that in the normal course of events - and despite such aberrations as depressions and war - things would get inevitably better. Tomorrow would be brighter than today: more opportunities, more of everything, All curves were going up. This is what provided the safety valve against real class-consciousness and class conflict. There was no need to be concerned about fundamental redistributions of power and wealth since there would be more of everything all the way up the line.

"But the old symbols of progress have turned into totems of trouble and dislocation - the automobile, the smoking factory chimney, the schools, even the city itself.

"The more serious dislocation seems to be a recession of the spirit: partly a growing doubt about the continuity of growth . . . and partly a vague decline in confidence in the future. What the kids of the middle class began saying five years ago about the lack of a future seems now to have become the inchoate sense of a large segment of the country. All the promised forms of salvation of the last decade - research, education, government, programs, moon shots - have turned out to be less than advertised.

"Where is the common ground between blue-collar workers, Blacks, the poor, the young, the old, and the various other minorities who constitute the vocal elements of American politics?

"Hardly anyone has tried to ask the obvious: What kind of cohesive possibilities exist for a nation that must give up its historic dreams?

"Clearly, there is some kind of revolution arising from our growing uncertainly about who we are and to what we should aspire . . . It must, in the dictionary sense of the word, be radical because that's what the issues are."

## French Jewish vote an enigma

PARIS (JCNS) -

There is speculation among leaders of the French Jewish community how their members will vote on April 23 in President Pompidou's referendum on the question of the admission of Britain, Norway, Denmark and Ireland to the European Common Market.

It is an open secret that General de Gaulle believed that the loss of hundreds of thousands of votes through "Zionist influence" was responsible for the negative ballot in the referendum for regional reform in April, 1969, which forced him out of the Presidency.

Jews were not greatly concerned over the issues of that referendum but this time it is different and, indeed, difficult to make a choice.

The referendum appears to be a Government manoeuvre in the run-up to the general election next year. A very large Gaullist majority in the National Assembly continues to support the pro-Arab policy dictated by former President de Gaulle and his then Foreign Minister, M. Couve de Murville, and some Jews may dislike the idea of helping to consolidate President Pompidou's powers by voting "yes" in the referendum.

**Menachemiya is an outpost village near Israel's frontier with Jordan, a hot spot during battles with Arabs over many years. Today, it is enjoying a respite from war, and here a young shepherd carries a transistor radio instead of the traditional shepherd's staff, or a rifle.**

## Popular Rabbi Goren likely to succeed aged Unterman

By NECHEMIA MEYERS

There is no legal basis for forcing the retirement of Israel's Ashkenazi-Chief Rabbi Isser Yehuda Unterman, who is at least 83 and may be closer to 90. While Israeli generals usually leave active service at the age of 45, and most other employees step down at 65, politicians and rabbis can hold office until they are retired by the electorate or by the Angel of Death.

However, pressure is being exerted on Rabbi Unterman to withdraw his candidacy before the June elections when, under the terms of a recent amendment to the Chief Rabbinate Election Law, 80 rabbis and 70 representatives of the public will choose Israel's two Chief Rabbis, one Ashkenazi and the other Sephardi.

If Rabbi Unterman does step down, he will probably be replaced by Rabbi Shlomo Goren, presently head of the Tel Aviv Rabbinate and before that - for some 20 years - Chief Army Chaplain. Rabbi Goren's achievements as Chief Chaplain, which earned the appreciation of his secular fellow officers, give reason to hope that he may breathe new life into the moribund Chief Rabbinate.

Rabbi Goren, or General Goren as he was then, was always in the front lines and always in the news. During the Six Day War, when Israeli paratroopers defied Jordanian sniper fire in their dash to the Western Wall, Rabbi Goren was with them, his beard flying in the wind, a Torah scroll gripped firmly in his arms. He was also among the first to reach Rachel's Tomb outside Bethlehem, as well as the reputed site of Mount Sinai.

Rabbi Goren proved himself adept not only at dodging bullets, but also the barbs of his more conservative rabbinical colleagues. They balked at the way he interpreted the law in order to solve the urgent problems of a modern Jewish Army, that could not operate under restrictive rules that had worked well enough when the Jews were a ghetto-bound minority. Rabbi Goren fully understood that vital services had to be maintained and planes flown on the sacred Sabbath, and he approved unavoidable departures from traditional Jewish practices.

The Chief Chaplain also worked successfully to eliminate the communal divisions that still separate Jews in civilian life. Thanks to Rabbi Goren, the army has one prayer book and one set of religious services shared by all soldiers, whether their families come from Poland or Yemen, Iraq or the USSR.

Rabbi Goren will not have an easy job of it even if he is elected Ashkenazi Chief Rabbi (to serve together with Yitzhak Nissim, likely to remain Sephardi Chief Rabbi). The Chief Rabbinate, a relatively new institution established under the British Mandate, is no Papacy. Rabbis, even Chief Rabbis, cannot issue edicts that will be obeyed unquestioningly by other Jews or even by other rabbis. They are influential only to the extent that they gain the respect of their colleagues and of the lay public.

Labor Party leaders and the more moderate religious elements (including the leadership of the National Religious Party) are hoping that Goren will find a way to solve some of the problems that have undermined relations between Israel's secular majority and religious minority.

These include the case of the Langer children, hitherto prohibited from marrying under the terms of Jewish law (which is also Israeli law so far as personal status is concerned) because they are "mamzerim", i.e. children fathered by a man other than their mother's husband. Both Hanoch and his sister Miriam have served in the Israeli Army and most ordinary citizens believe they should not be punished for the sins (real or imagined) of their mother many years ago in Poland.

Rabbi Goren has indicated that he can solve the problem of the Langers within the context of Jewish law as he earlier approved the controversial conversion of American Helen Zeidman, despite the opposition of other rabbis. But for all his flexibility, Goren will not step beyond the bounds of what he regards as the law.

For example, he opposes the operation of discotheques on Friday night, even though a study of the neighbouring towns of Holon and Bat Yam shows that there is far less delinquency in the former (where discotheques and other places of entertainment are open on the eve of the Sabbath) than in the latter (where everything is shut down tight on Friday night).

But even those who question some of Goren's opinions will be pleased to have a Chief Rabbi who knows that Jewish law and Israeli life must come to terms with the 20th century.

## ask the rabbi

### *Why bridegroom called to Torah*

1. Whence derives the custom for a bridegroom to be called to the Reading of the Law the Shabbat before his marriage?

RESPONSE:

*The custom is not found in the Talmud. The whole institution of chiyuvim, special persons who have a right to be called to the Torah, depends on the rules drawn up by the various communities. R. Mordecai Jaffe (d. 1612), author of the Levush, gives a list of priorities in the matter of chiyuvim. This list is given, with elaborations, by R. Abraham Gombiner (d. 1683) in his Magen Avraham (Orach Chayim 282 end). A bridegroom on the sabbath before his wedding is mentioned here "when they sing in his honor." In addition to his being called to the Torah it appears that in some communities it was the custom for a bridegroom to read a special haftara, Isaiah 61, 10f. (R. Moses Isserles note to Orach Chayim 428, 8).*

*Among the Sephardim, however, it was the custom to take out two scrolls, from one of which the portion describing the marriage of Isaac (Genesis 24) was read for the bridegroom. The custom is mentioned as an established practice as early as the 13th century in Bahya Ibn Asher's Commentary (to Genesis 24, 3, ed. Chavel, p. 208). Bahya says that the custom was introduced to remind people of the importance of a suitable match, just as Abraham was concerned that his son Isaac should marry into a good family and "for the sake of heaven." There were evidently many different customs in this matter among the Sephardim (see Sede Chemed, ed. Freidmann, New York, 1972, Vol. 7, pp. 33f).*

*The custom, then for the bridegroom to be called to the Torah is one well-established for many centuries. It is typical of the Jewish tradition that the great occasions of our lives are linked with the Torah and, as the later teachers say, the opportunity is given to the whole congregation to participate in the simcha of one of its members.*

2. How many times is the tefilin wound round the arm? What is the purpose of this?

RESPONSE:

*The verse says: "And thou shalt bind them for a sign upon thy hand" (Deuteronomy 6, 8), hence the rule that the strap of the tefilin should be wound around the arm. The Shulchan Aruch (Orach Chayim 27, 8) states that the strap should be wound around the arm six or seven times, but the commentators point out that it is our custom to wind it round seven times.*

*It is also customary to make sure that the strap has been wound round seven times by counting mentally (not verbally, since it is forbidden to speak between the head and hand tefilin) with the seven Hebrew words in the verse: "And ye that did cleave unto the Lord your God are alive every one of you today" (Deuteronomy 4, 4). The winding around the arm is thus a symbolic representation of man's attachment to God. Some of the later Cabalists associate the seven windings with the seven benedictions recited at a wedding and the three windings around the finger with the wedding ring. The idea of Israel's betrothal to God is, of course, very ancient.*

## CBC didn't keep Faith, (Percy, that is)

By HORACE BROWN

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Canada has had some top men in the music field. None has gained more fame in the "pop" arena than Toronto's Percy Faith.

In 1937, I was writing the continuity for a CBC show entitled "Music By Faith". The producer was the late Jim Harvey, the singer beautiful, blonde Louise King. But the undoubted star was the conductor and arranger, Percy Faith. Specifically, it was the young musician's arrangements that were drawing deserved raves.

Under a program exchange agreement, Music By Faith was carried across the United States by the National Broadcasting Company. **Variety**, the famed "bible of show business", banner-headlined a front page story listing the top 10 conductors on radio (please remember there was then no television.) The name of Canadian Percy Faith led all the rest. I can recall Paul Whiteman was second, followed by other household names.

With all this attention suddenly gathered, the CBC did the predictable thing. It cancelled the show.

Percy Faith was more than heartbroken; he was desolate. Of all those I have known, he was possibly the most rabid Torontonian. He lived, breathed, and thought Toronto. To him, there was and could be no greater place.

Now, seemingly at the top of the heap, he was out of a job.

The orchestra leader of the well-known Carnation Hour out of Chicago, died. Percy Faith was called, among others, for a Windy City audition. There, the hard-bitten musicians of Petrillo's stronghold paid him the rarest compliments. Following his audition program they rose in a body and applauded him. The world was his at a starting salary of $1,000 a week, an astronomical fee in those days for a relative beginner.

**Percy Faith**

When he came back to Toronto, I telephoned to congratulate him. His reaction floored me.

"Horace," he said very sincerely, "if the CBC would pay me a $125 a week, I'd stay in Toronto. I love this place. It's my home. I don't want to leave it. Money isn't everything."

I relayed this information to my CBC superiors. They just smirked.

Percy Faith left Toronto. He made name and fortune in the United States. A few years later, I met him at Columbia's headquarters in New York. Perce bubbled over about New York, about the wonderful United States, about how great it was to live there and to go to Hollywood, and how proud he was that he was to become an American citizen.

Puzzled, I blurted out, "But Perce, you love Toronto."

He looked back at me. In his eyes, I could see the years of hurt that had not healed.

"I grew up," he said.

Perhaps for his own sake it is as well we did not hold the man, but I cannot help wishing, wistfully, that we had kept Faith.

## Opinion

# Giant steps taken by Israel in span of 24 years

By J. B. SALSBERG

On its 24th birthday, April 19th, the state of Israel has a long string of sparkling accomplishments to display to world Jewry and to an attentive world.

Its population has reached three million and the young state is receiving a new wave of eager immigrants from both east and west.

Its industry is growing at a rapid rate. Only 89,000 Israelis were employed in industry in 1950 as against 250,000 in 1970. Of special significance is the amazing development that has taken place in such modern and sophisticated branches of industry as electronics, aircraft, chemicals, industrial diamond cutting and in a variety of defensive weapons. Despite the influx of newcomers there is a serious shortage of labor.

Israel's agriculture is now among the most efficient and productive in the world. Twenty years ago the fledgeling state, with a population of one million, had to resort to food rationing while now, with three million to feed, the domestic producers provide 85% of the nation's food requirements and is able to export 140 million dollars worth of agricultural products annually.

No appraisal of Israel's accomplishments can, of course, overlook the extraordinary defence capabilities which that country has achieved.

All this adds up to no mean record for so small a country, in so short a time, with such a paucity of natural resources.

But at 24, Israel also faces many difficult and disturbing problems. Israel's democratic process provides ample opportunities for the expression of social, political and religious protest and recently the protests have been both strong and frequent.

What are the causes of the difficulties? Unquestionably the main - but by no means only - reason lies in the demands that defence makes on the economy of the country. This creates many economic and social distortions and inequalities. Yet all Israelis agree that until lasting peace is achieved, defence must remain the country's top priority.

Chaim Weitzmann takes oath of office as Israel's first president in 1948.

Another cause of the difficulties is the fact that Israel, a country so small and young, is simultaneously trying to receive, house and integrate continuing waves of newcomers with the most diverse cultural and social backgrounds. Israel is in the unique position of having to meet a military threat to its national existence while concentrating on building and enlarging the nation itself and provide the basic needs of its nationals. A herculian task, if ever there was one.

Granting these exceptional circumstances one is, nevertheless, obliged to question the justice of some of Israel's current social trends. I refer to the widening gulf between rich and poor. Aside from moral and ethical considerations one cannot but harbor the fear that the continuation of such trends will inevitably weaken the national fibre of the country.

What, then, does Israel's ledger show on this 24th Independence Day? It shows rapid growth, undiminished vitality and boundless confidence in the future.

And what of the inner contradictions and strains? Well, neither the Communist East nor the Capitalist West have as yet managed to resolve their troublesome, internal contradictions, either. They have been at it longer and Israel is, after all, only 24 years old!

Somehow I derive encouragement for Israel's domestic future from the annals of our history. Circumstance have forged an indestructible dedication to social justice in our collective personality. The prophets gave forceful expression to this dedication. Our contributions to all causes of social injustice and brotherhood have been substantial and unstinted throughout the ages even after repeated disillusionments. I am, therefore, confident that, given peace and continued democratic government, that our Israeli brothers will achieve the bright goals of Amos in their land.

And so: Salute to Israel on its 24th birthday!

# The word 'Zionism' undergoes renaissance for Israelis

By W. GUNTHER PLAUT

When I was young the word Zionism was a concept and a battle cry. In Germany, where I grew up, Jews were generally divided into those who considered themselves "Germans of the Jewish persuasion" and those who proclaimed themselves adherents of Jewish nationalism. In a land which demanded an excessive demonstration of national fealty the latter position, that one could be a Jew first and a German second, aroused anxiety amongst the Jews and deepened an already existing animosity amongst the Germans. For most families had lived in the land for many centuries, and some for 2,000 years - dded reasons for the depth of the tens. ı which was soon to burst into an all-consuming conflagration.

I joined Kadimah, an outgrowth of the old Blau-Weiss, back in 1920. There I learned my first songs of the Chalutzim; there I first came in contact with families who were contemplating emigration: the followers of Martin Buber, splendid dedicated human beings who called themselves Haḥonim. I was too young then to appreciate the articles which appeared in **Der Jude,** but I was not too young to know that Zionism had to do with idealism, with renaissance and regeneration.

In those days it had less to do with politics, and more with culture, with Hebrew, with the realities of feeling rather than with diplomatic or military encounters. Even the bitter days of the 1929 Hebron pogroms did not change this essentially. The advent of Adolf Hitler did of course. The ideal which had been projected into the distant future now carried the sudden urge of realization in our lifetime.

I made my first trip to Palestine in those days. It was 1935 and I had come to participate in the Maccabean games. Tel Aviv was little more than an overgrown village; the centres of Jewish settlement were still in the Kibbutzim and Moshavim. Palestine's currency was not so much the piaster and the pound, as it was the ideology of Bialik and Ahad Ha'am.

Then came the war, the Holocaust, Independence, and finally the influx of millions. For the first time Jews who settled in the land were no longer Zionists in the old sense. Many came because they had to and because there was no other place to go. A new generation grew up that knew little of the Zionism of its fathers, as Amos Elon points out so movingly. Quietly at first, then quickly and openly, the word Zionism was no longer a word of honor in Israel, but a slightly derogatory term for exaggerated idealism, for phrases rather than deeds, for past pride rather than present progress. Zionism had belonged to Palestine, but Israel needed something else.

Meanwhile, by bitter coincidence, the Soviet-Arab and the old-line Nazi propagandists were also jumping on Zionism. From Cairo to Kiev to Toronto, articles were published that showed "How Zionists Manipulate the Press", and how there was secret Zionist conspiracy operative everywhere. The Elders of Zion had made their literary return. Zionism, that great dream of my childhood and the pride of my generation, had become slightly ridiculous in Israel and more than slightly sinister in the world at large.

But action engenders counter action. Zionism has lately made a comeback in Israel. The best people realize that part of the conflict between old and young and the controversies over the desirability of added immigration have to do with the waning of the great national ethos, and that ethos was spelled Zionism. On my last trip I found that people were using the word again in a positive sense, and were rediscovering its roots.

This is therefore as good a time as any to say and to say it proudly: "I was, I am and I will be a Zionist." Let those who don't like Jews pretend that it is "only the Zionists" they are after. I will not be moved from my love for the Eternal People centred in the Promised Land and the Holy City of Jerusalem. And my people will not dislodge Zion nor Zionism from their hearts.

# Lubavitcher Rebbe defended against "hate-filled" attack

Dear Editor:

All those sincerely subscribing to the Mizrachi-slogan of 'The Land of Israel for the People of Israel according to the Torah of Israel' denounce the incoherent and hate-filled letter of J. Hankin against Lubavitch (CJN, March 24).

Allow me to recall the words of our executive-leader and representative in the Knesset, Dr. Yitzchak Raphael, during his recent visit to Toronto. When asked by one of Hankin's fellow-sympathizers with Dr. Burg's left-wing extremists about the Lubavitcher Rebbe's campaign against the farcical 'Who is a Jew'-law enforced by a handful of renegade, nominal Mizrachists, Dr. Raphael replied:

"I know of no other personality in the past 100 years and more that is so universal and all-comprehensive a leader of the Jewish people throughout the world, as the present Lubavitcher Rebbe. His Ahavath Israel, his personal concern for every Jew whoever or wherever he may be, is so absolute that it is unequalled in recent Jewish history. There is not the slightest doubt that the Rebbe's campaign is based precisely on his selfless devotion to and worry for Israel."

People like Hankin and Burg should not evaluate Ahavath Israel. They know as little of that concept as they know of true Mizrachi ideology and the Torah way of life.

**Menachem Kurtz**
**Willowdale**

Dear Editor:

In the report on my recent lecture at Hillel House at U of T, (Canadian Jewish News, March 24, page 14) it says that "Miss Weiss-Rosmarin made several references to MCP's (male chauvinistic pigs)."

I wish your reporter had added that these references were made so as to illustrate what I call "the wilder shores of Women's Lib." I stressed that in my very extensive experience with rabbis, Jewish educators and Jewish communal leaders I had NEVER come across an MCP. In fact, this species doesn't exist among Jews!

Although I am cognizant of the legal disabilities of women under Jewish law and the usual male prejudice against women-in-the-professions, Jewish men are genuinely "chivalrous" and the type of social respect and regard for women which is commanded in the Hebrew Bible, the Talmud, etc., precludes "male chauvinist piggery."

**Dr. Trude Weiss-Rosmarin**
**Editor, The Jewish Spectator,**
**New York, N.Y.**

Dear Editor:

Few members of his congregation who heard Rabbi Emmanuel Forman's sermons before and since he made his agonizing decision to become an Oleh would recognize that decision from the account given in The Canadian Jewish News (Mar. 31).

Of course, in the interview the rabbi must have been referring to synagogues being too large, too inspiritual, too impersonal etc. But he, like myself, considers this kind of trite and negative observation which one hears, parrot-like, on every side, to be neither true nor worth making unless one immediately adds that the astonishing thing is not that the Jewish religious "establishment" is "corrupt" but rather that it is so much less corrupt than other such establishments in our society, and, indeed, that signs of renewal are evident everywhere. Rabbi Forman himself has worked for Jewish renewal in this community not only tirelessly but also with great success. This is precisely why his decision to leave has been so agonizing for both himself and his congregation.

The decision itself was made for positive rather than negative reasons-because, like many others, he sees Israel as the centre of a Jewish religious renewal which is sure to come for the Jewish people everywhere. If in going on Aliyah he is "saving his soul," it is not because he is resorting to flight but rather because he is heeding a call which many of us find it increasingly hard to resist.

**Emil L. Fackenheim**
**Toronto**

# On eve of departure, Rabbi Forman says "l'hitraot"

By RABBI EMANUEL FORMAN

This is not a farewell message. Despite the fact that the Forman family will be leaving Toronto on April 17th, we shall not say goodbye. This expression of refusal to part is rooted in two reasons; the first more obvious, the second more subtle.

Firstly, when any Jew leaves for Israel, goodbyes are inappropriate. It is no accident that the traditional greeting of our people, especially in the land of Israel, is a word which is used for both hello and goodbye - **shalom.** This peculiar practice reflects a profound perspective.

The soil of Israel itself unites Jew and Jew even if they are apart, even if they are separated by time and place. For a long period of our history this perspective remained merely a philosophical truth. In our time, however, it has become a practical one.

Indeed, the very soil of Israel does actualize the age-old maxim of "Kol Yisroel Chaverim", for it is to that very soil that all Jews gravitate - some on aliyah, some for purposes of study, still others for tours and visits.

It is impossible to walk the streets of Israel today without meeting old friends, renewing old acquaintances and, even more significantly, without re-establishing old ties which traverse time, space and history. What is true for all our people today, should certainly be true for a rabbi and the community in which he served. I have little doubt that our family will have the opportunity of greeting many Toronto Jews in Kfar Saba, on one occasion or another, in the not too distant future.

Secondly, when any Jew leaves for Israel, he, in turn, dares not say goodbye to that which he leaves behind. The time has come for our people to understand that a move to Israel is most meaningful when it reflects positive rather than negative motives. As difficult as it may be for some to accept, aliyah must be acknowled precisely for what it says - literally a "going up", not a "running away". Our rabbis teach us that the ultimate redemption, unlike the exodus of old, will not take place in "haste" or in "flight". It will not take place out of physical or spiritual oppression, but rather out of a desire of Jews to achieve even greater Jewish fulfillment.

This is certainly how I view this step of mine. This attempt on my part to live in Israel with my family is a natural outgrowth of my years in the rabbinate, and especially of those special years spent in Toronto. My personal experience in this community and within my congregation has, in truth, made this very move possible. For it has been this experience which has given me the courage, this experience which has given me the hope.

It was here in Toronto that I was able to elicit an authentic Jewish response on the part of my congregants to the many contemporary challenges to traditional Jewish life in our day. It was here in Toronto that I learned to take myself, and that for which I stood, more seriously than ever before, and hence . . . I go.

I go . . . but I do not leave. I do not leave because I see this move as but another possibility of establishing a living link between Israel and the Diaspora. I do not leave because I see this as but another possibility of my continuing to teach Jews that lesson which I have always valued above all others. Authentic Judaism demands only one thing from us all: continual growth, continual movement, continual search.

It is, then, for these reasons that I view this message to be far from my last to Toronto Jewry. In the final analysis it may represent a new beginning. To all of you then . . . whom I have tried my best to serve and have learned to love the best. . . l'hitraot.

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LES CAVALIERS steak house has just re-opened. It's now under the tender-loving-care-and-flare of Andy Pappas . . . and that's certainly something to splurge a diet over! Andy is a Taurus gourmet whose love affair with restaurants began years ago at the Chez Peter in London and he's just arrived in Toronto after spending 10 years at *the* Four Seasons Restaurant in New York. He's a fantabulous cook, a wine connoisseur, a gracious host and angel of good taste. His new decor is quietly elegant . . . with three fire places, a still-ticking Dutch grandfather clock . . . and the same distinctive glasses used at the Four Seasons. Sipping champagne from a sensuous flute glass is much more titillating than Cinderella's slipper! Why not try it over lunch . . . let the day take care of itself . . . and then come back for dinner? For hot starters . . . each snail is served in its own little pot with butter and brandy. No more spotted ties from battles with snails in shells. And the crisped shrimps with mustard fruits are excitingly un-Torontonian. There are 13 selections of steaks, all broiled over natural charcoal, all prepared with his own secret sauces. But the piéce de resistance is the skillet steak with smothered onions and peppers . . . that actually sizzles before your ears. And Plato would just flip over the Greek salad! And those pastries are so wildly wanton . . . especially the gateau St. Honore candied smothered in pure whipped cream! So . . . be delicious to yourself . . . visit the new LES CAVALIERS, 418 CHURCH ST. 368-4085 . . . the steak house with a difference.

In the mood for a thoroughly uplifting experience? Then visit with Marie Cymbal at THE BRA BAR . . . because she's got body fashion suggestions that will pick up more than your spirits! For starters, there's a complete line of brassieres that span the entire frontal gamut . . . from 32A to 32D to 42DD . . . and all with matching panties. Seamless Bali bras from the States and in the latest Sensuale and Qiana fabrics that never never wrinkle under those skinny-minny sweaters. Lou fishnet bras from France in mandarine, paprika, violet and virgin white . . . guaranteed eye poppers under those see-through blouses! And there's even foundation-size mix'n'-match swimwear by Bali and Grenier. So, if you're a big-top and small-bottom or (alas! ) a small-top and big-bottom, you can finally buy a bikini that really fits . . . and they come in wild Tahitian, delicate petite fleur or nautical red-white-blue prints. And don't forget to pick up a Taylor of London incense sachet so that your new bra wardrobe will not only fit divinely . . . but smell heavenly too! You'll feel like a temptress from the inside out and the outside in. And the shop is invitingly feminine . . . in shades of intimate purple and hot pink . . . with three comfey, no peeking fitting rooms. And, of course, men are always welcome to browse'n'-buy these undulating undies for their wives, girlfriends or whomever. So . . . visit THE BRA BAR, 9 YORKVILLE AVE. (at Yonge St.) 921-4567 . . . open 10 a.m. to 6 p.m., Saturdays until 5 p.m. . . . and give yourself the kind of support you really deserve!

CAMP TAGAR IN ISRAEL, is not just another summer camp . . . it's a learning, growing, living experience that your child will always cherish. He will learn Hebrew, discover the geography, history, folklore and roots of Israel, meet public figures and Israeli youth, work in a co-operative settlement . . . and develop a feeling for Judaism that only a visit to the Holyland can inspire. The camp is based in the Betar Youth Village near Rishon Letzion close to Tel Aviv. The accommodations are completely modern, the food is kosher. All tours . . . whether they are five days in the Negev and Sinai or one day to Caesarea . . . are preceded by an orientation session and are strictly supervised by three Canadian counsellors as well as Israeli counsellors, tour guides and, of course, an Israeli bus driver (! ) The weather is guaranteed sunny and warm. No more rainy day program problems and we can't go swimming cuz it's too cold complaints. Welcoming the shabbat at the Wailing Wall . . . the largest outdoor synagogue in the world . . . or watching the sun rise from the top of Massada . . . is sure more exciting and memorable than the hills of Haliburton . . . and for such a small difference in cost! All tours last seven weeks, fly El Al and originate from Toronto. But if your prefer, shorter tours, combination Israel and Europe tours can be arranged. So . . . let your child's Summer of '72 be an experience with Israel. Visit with Avrom Zivtal at CAMP TAGAR IN ISRAEL, 3417 BATHURST ST. 782-9355 or 783-8555 . . . and get a postcard from Israel this summer!

You don't have to live in Paris to feel French. Just visit the RIVE GAUCHE . . . and you'll leave the shop looking like Anouk Aimee or Jean Paul Belmondo. All their sportswear and accessories for men and women are custom designed and made in Paris . . . all with that distinctive French finish and flair. For the chic woman, they've got marvellous little vest and jupe ensembles . . . double breasted blazer and skirts in patriotic red, white and blue. And nothing beats a slinky fit where it should silk knit shirt . . . with matching play-with scarf in vibrant prints or solids. Be sure to spy their Mata Hari trench coats . . . zippered, belted with epaulettes and even polkadotted with matching pants. To really rock the boat . . . nylon multi-colored windbreakers with matching pants . . . and an unwrinkleable French Tergal striped blouson and pant outfit with a snug little lace-up front! Accessories . . . belts, ladies ties, jewellery . . . including Fugas charm pieces in Brazilian wood, ivory teeth! For the au courant man, they've got summer walking suits in Milray knits . . . single breasted, wide lapels and patch pockets. For those intimate dinners on deck . . . a white puckered cotton blazer, no collar, vertical pockets. There's a super selection of ties, belts and body shirts with four darts. For both sexes, they carry pants, coats, shirts, jackets and blousons in the softest and lightest hand-washable antelope suede . . . all in traffic-stopping colors and fits. And don't forget about their great leather baise-en-ville bags for that oo-la-la French weekend. But if you can't make it to Paris this spring, don't despair. Just visit the RIVE GAUCHE, 77 BLOOR ST. W. (at Bay St.) 962-3942 or their other shop in Montreal . . . and you won't feel left behind.

*Looking ahead*

# The new Zionism

By DR. STUART E. ROSENBERG

Once nobody cared. Now, it seems everybody's doing it! Doing what? Getting into the "Soviet Jewry" act!

All to the good, I would normally say, but I'm getting nervous about our collective euphoria. And even more about the fact that we really do not have any effective machinery on the national and regional level to deal with the day-to-day problems as well as the long-range planning now required.

If so many more seem concerned, why complain, you ask?

Because at the present rate of Jewish emigration from Russia, it will take us almost as long as it did the Israelites in Egypt to leave for the homeland - about 300 years. And what's more: there is already apparent to some of us a double phenomenon: what amounts to the beginnings of small - but growing each time - pogroms; first, with Jews congregating near synagogues; then with those who travel to visit husbands who have been wrongly imprisoned for wanting to leave for Israel.

And at the side of this, a virtual "conspiracy of silence" on the part of the media. What are the papers and television news services waiting for? For a thousand people to be killed or maimed for life? Will they not see the urgency of reporting each and every outbreak against the civil rights of Soviet Jews as more than a private, local affair, but rather as a threat to the real desire of Soviet Jewry: to leave for Israel.

If the general press keeps quiet, must we?

No, no, no!

I propose:

1. The immediate convening of a top-level leadership conference in Canada to consider the establishment of: (a) A national printed report of each and every anti-Jewish outbreak in Russia, so that every Jewish home in Canada knows the truth; and others in high places are regularly informed.
(b) To establish a national co-ordinating committee with a significant budget. Local councils in league with this national group, to co-ordinate local efforts too - of students, women and others.
(c) I am not satisfied that the Congress Committee, or the Hadassah Committee, and this or that Committee is all that we need now. We need more.
(d) We need the F.Z.O.C. to throw itself into the fray, together with the others; to form and develop a single-minded, national effort, together with Congress and B'nai B'rith. And we need young, tough bloods! To form what? **A coast-to-coast Canadian Conference to Redeem Russian Jewry.**

This is the New Zionism. It has the highest priority. It's no longer enough to do what we've been doing - significant as some of our work has been. Nor should we each go our own way. Nor should we do the work through the established, old-line, committees that are not really single-minded, and possess not what it used to take to be a Zionist in the 1920's, when nobody else seemed to care about Zion: "Shigaon le-davar echad" - a virtual obsession (a madness, if you will) **for a single thing!** To get Jews to Palestine - long before Hitler.

This is what a "New Zionism" would do if applied to Russian Jewry. Long before the pogroms and the terror (already on the horizon) it would organize Jewish life so solidly behind the Russian Jewish redemption idea - that it would become Zionism as it used to be, when we were in our teens. Then it took a great deal of imagination, guts, and daring to do what we had to do to get Jews to think of Palestine - now at long last, Israel - as the centre of Jewish aspiration.

Why not now? And if not now - when?

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# Seek aid for dentists

**TORONTO -**

A Toronto dentist who made aliyah in 1970 returned home last week seeking funds for a training program for 40 Jewish dentists who recently came to Israel from the Soviet Union.

Dr. Leo Wolfson said he came here not only to see his family but to meet members of his dental fraternity - Alpha Omega - to get them to support a program now being formalized at Tel Aviv University to provide continual dental education "which is practically non-existent in Israel." The school needs $150,000 to fully equip itself.

He told The CJN most Soviet dentists realize their standards are lower and "they don't know what dentistry is really like." About 12 of the Russian dentists have already begun retraining in Tel Aviv.

Dr. Murray Cornish, immediate international past president of Alpha Omega, said he is trying to get his organization to support the retraining program. He is taking the issue to an international meeting of the fraternity.

Wolfson, who lives in Ramat Gan and practises in Tel Aviv, said he went to Israel "to help in his field wherever he could."

There are no facilities for retraining dentists in Israel, he continued. "And Jews just have to show they graduated from a dental school and they get a license."

Wolfson decried the lack of dental education in Israel both among the population and the government.

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**To my Jewish Brethren:**

May the Almighty bless you.

The days before Passover are wonderful. Children practise the Mah Nishtanah. Women clean their homes to remove every vestige of chametz. Grocers feature Kosher-Passover products. Collectors stretch out their hands in the name of sweet charity . . . But, eight days before Passover, Yorkdale Lodge B'nai B'rith 2485 humiliated the Jewish community. How?

Here is the story. The lodge sold tickets for the annual Boys' Night Out to be held on March 21, 1972. This event is also called The Annual Charity Stag. The price was $17.50 per person, and about 600 men responded. Who can resist the call of sweet charity in the days before Passover?

But, when they arrived, many got a shocking surprise. In this city, so rich in dining facilities that you can even have a Kosher dinner for up to 1,500 people in our great hotels, no Kashruth provisions were made. The menu – bacon and chicken wings – all trefa . . .! In the days before Passover.

Surely we owe it to ourselves to be better hosts than that. In Ontario jails it is possible to get Kosher food. In Ontario's psychiatric hospitals there are Kosher meals available. But, B'nai B'rith, Sons of the Covenant, can have an all nevaila and trefa dinner.

"Never again" should become our slogan against this form of degradation.

Yours faithfully,
Rabbi Dr. Moses J. Burak

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# York sociologist gains fame for MA thesis on burlesque

By GEORGINA CANNON

TORONTO -

When first meeting Marilyn Salutin, you're struck by how tiny and apparently vulnerable she seems. Slightly shy, looking much younger than her 29 years, and by her own admission, a very private person.

It seems impossible that this slip of a girl could be in the last stages of her PhD in Sociology at York University and that her main claim to fame is her MA thesis on burlesque, strippers and comics which made the news and Elwood Glover last year.

This thesis has now been developed into a book, **Bodies, Dreams and Morality** which will be published shortly.

"I realize both the book and paper were written from a remote perspective, but that's what makes it work," she said recently in an interview.

"I, a middle class Jewish girl, looking and judging strippers, hookers and their pimps, along with the other members of the society that works in the sex business.

"I found out how they cope with negotiating their identity and moral standards, the way they use what talents and knowledge they have to make money and fulfill their needs in their own particular lives. Just like I do.

"In the book, which is a continuation of the paper, I go into the lives of 10 women, and examine their motives and the way they live.

"Of course, I realize that lots of people won't agree with me, but that's OK too. The strange thing is, that if I'd have said these things a few years ago, no one would have listened. I was considered a rebel and rather wild, and my strange ideas were full of nonsense. But now I'm getting my PhD, suddenly everyone's interested in what I have to say."

Marilyn left school after getting her BA then wandered from job to job trying to find out what she really wanted to do. Always an independent person, she was determined to find a career where she would never have to be dependent on anyone for income.

"While I was working at the Drug Addiction Centre as a file clerk, some of the people started to prod me about going back to school. I started to think about it, and became a research assistant at York. I decided I would like to become a teacher, but not in public or high school, so obviously I needed my PhD.

"Once I'd decided to go back, I set myself the time limit. I wanted my PhD by the time I was 30. This way I'd be through in plenty of time to get married and have children.

"Although I consider myself a modern, free thinking person, I don't particularly like the organized Women's Lib. In fact I don't like cultists of any sort. But there's a lot of things they stand for that I do agree with, abortion on demand, and equal pay for equal work.

"The most important aspect of the thinking is in giving a woman the right to choose what she wants to do with her life. This of course starts at nursery school level. I remember at high school pretending to be dumb, because boys aren't supposed to like girls who are brighter than they are.

"Don't get me wrong," she hastened to say. "I like men. I want them to like me. Me: the way I really am, not the way they would like me to be. And this should wants to be a mother and a housewife, that's marvelious, if that's what she has decided she wants to do. In itself it's no better or worse than being a career woman, as long as the woman herself chose the role of wife and mother.

"I've seen so many women in psycho therapy who are trying to find their own identity. They've been someone's wife, or someone's mother for so long, they don't know who they are."

Marilyn is almost pathetically eager to assure everyone that she is on excellent terms with her family. Her father is a well known and deeply respected worker for many community causes. "My father, mother and 19 year old brother have always been extremely close. My criticism of bourgeois society is in no way a criticism of my family."

As well as working on her dissertation for her PhD, Marilyn also teaches social science at Atkinson College and she continues to write. Both Harpers and Atlantic have said they'll print anything she sends in. Ultimately she wants to design social study courses at high school level, "where children can be taught to appreciate other peoples' values, and not shut them out because they're different.

Marilyn Salutin

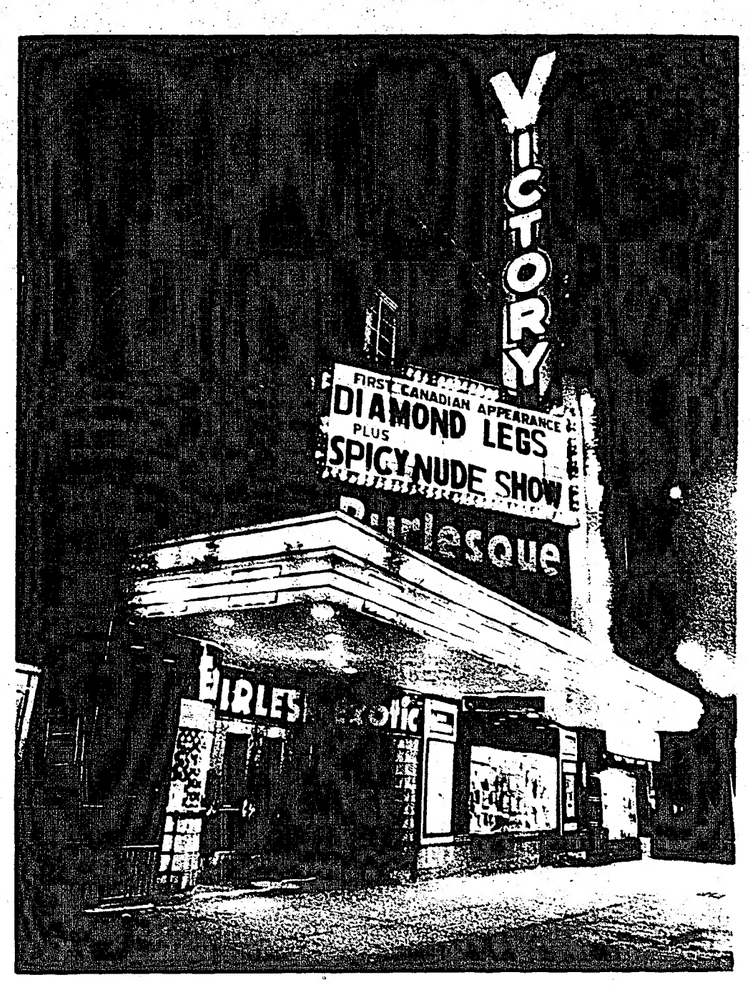


Photo by Brian Willer

**The Victory Theatre, the burlesque house where Miss Salutin did her research into strippers and their motivations, was the home of Yiddish theatre in the days when it was called the Standard. Many famous stage stars performed there to capacity audiences.**

## *Excerpts from thesis*

## 'Strippers viewed as bad'

Here are excerpts from Marilyn Salutin's much-discussed MA thesis on burlesque, strippers and comics:

"Dundas and Spadina is just the sort of area where one might expect to find a burlesque show. Conventional standards of middle-class public morality aren't always in play here. And, of course, the spectacle of nude women simulating intercourse and orgasm on stage does not precisely conform to conventional mores either.

* * * * *

"Sex is usually exchanged by women for the financial security and honorable social status of marriage. Sex is also shrouded in romantic mystique. An aura of sacredness and privacy is associated with it, as is emotion and affection between the two love partners. Now, obviously, burlesque destroys all that. It is an exhibition of sheer animalistic physical sex for the sake of sex.

* * * * *

"Strippers are viewed as bad, then, because they strip away all social decorum with their clothes. . . . In burlesque theatre and in the strip bars, open to the public for the price of admission, the sex act is made a packaged commercial deal. . . .

"Burlesque is also made more acceptable by going under the guise of 'entertainment' and 'show business'. But its function as a sex outlet is there for all to see who will see. . . .

* * * * *

"Like all stigmatized people, strippers, offstage, try to negotiate a more favorable self-image. . . . First of all, they try to upgrade their occupation in a redefinition of stripping that says it is socially useful, constructive, good and generally all right to do. . . . When strippers claim to be 'exotics' or 'dancers', they are giving the job a face-lifting.

* * * * *

When audiences clap for them at the end of performances at the Victory, strippers really feel they have put one over. They are being paid and applauded, but they have given nothing of themselves in return.

"Because strippers never envisioned theselves as show business stars in the normal sense of the word, they naturally do not fall back on lost dreams in the ways, for example, that their fellow troupers, the comics, do. . . . Strippers often invent elaborate tales about why they began stripping as an excuse for their participation in the show."

# *'Diaspora responsible for ransom'*

By ESTHER MEHR

TORONTO -

The "ransom of prisoners" from the Soviet Union must be the prime responsibility of Jews in the Diaspora, Max Goody, national vice-president of the Zionist Organization of Canada told a teach-in on Soviet Jewry in Toronto this week.

Organized by Mrs. Miriam Morayniss of the Foreign Jewry Committee of the National Council of Jewish Women (Toronto section), the evening included a talk by Judy Shier, a grade 11 student at the Independent Jewish High School and ended with a telephone call to Moscow.

Goody, the principal speaker of the evening, said: "We Jews are the only people held accountable as a group for national conduct. We have a profound sense of group responsibility in a world that tends to dehumanize people. This unfortunate attitude is the prevailing one of our times."

He cited events in Viet Nam, Biafra, India and Pakistan, and spoke of the difficulty in conjuring up the immensity of these human tragedies.

"But the individual is still important in Judaism," he continued. "What other country but Israel has a prime minister that cries over casualty lists?"

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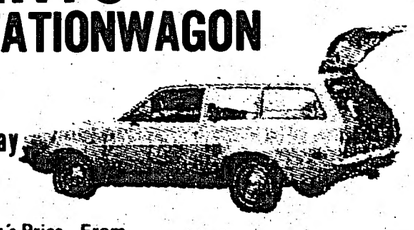

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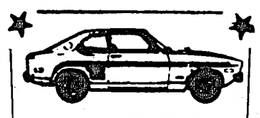

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# International news

FROM ARAB SOURCES:

## 'Not Arab spokesman'

# PLO attacks Hussein

The Daily Star, Beirut

The Palestine Liberation Organization (PLO) has called on the Arab states which had rejected King Hussein's plan for a federal kingdom in Jordan to take steps that would disqualify the Jordanian monarch from speaking for the Palestinians or Arabs.

A statement issued by the official PLO's spokesman, Kamal Nasser, commented on a **New York Times** interview which quoted King Hussein as saying that Jordan and Israel could both share the administration of Jerusalem as an open city.

Nasser said the PLO was alone entitled to represent the Palestinian people.

"It calls on the regimes which have rejected the plan to translate their refusal and condemnation into drastic sanctions that would disqualify King Hussein from talking to any international quarter on behalf of the Palestinians or Arabs," he added.

King Hussein

Nasser said the PLO also appealed to people's organizations and the Arab masses to set up their struggle to thwart King Hussein's plan by various methods and political and revolutionary means.

The organization was aware of "the diverse roles by American imperialist investment interests and defeatist Arab forces," he added.

"King Hussein is not qualified to undertake any commitment regarding the Palestine case, and this necessarily means he is not qualified to offer any comments regarding Jerusalem."

King Hussein's statement on Jerusalem stabbed the Palestine and Arab rights as well as the spiritual links of the Moslems and Christians, Nasser said.

In addition, it represents a defiance of the international will expressed in successive United Nations resolutions which had never recognized the annexation of Jerusalem, he added.

The PLO considered "this excess to be incriminating evidence of King Hussein's collusion with Israel," Nasser said.

# Struggles of a Jordan Valley Moshav

By MARA KOCHBA

JERUSALEM -

Menachemiya nestles in the Jordan Valley at the point where Israel's frontier with Jordan meets the former Syrian-held Golan Heights. During the battles between King Hussein's Bedouin troops and the Palestinian terrorists, the settlers in the valley had ringside seats as they watched the hostilities with binoculars from their doorsteps.

Menachemiya has rarely had the luxury of watching Arabs fighting each other from a distance. For most of its seven decades, the moshav has been in the midst of Arab attempts to push it and other Jewish settlers out of the Jordan Valley.

In 1901, five Israeli born pioneers founded a new settlement in the midst of a hostile Arab population. Baron Rothschild gave the group a loan to build up the village and Sir Herbert Samuel later paid a visit. It was in honor of Sir Herbert's father, Menachem, the settlement was called Menachemiya.

For the next 40 years the pioneers struggled, as they fought Arab marauders and worked to make their land productive. During the War of Independence in 1943, Menachemiya battled the combined forces of Jordanian, Syrian and Iraqi troops. All women and children were evacuated from the area and the carefully nurtured farmsteads were destroyed. At the end of the war, only five families remained in Menachemiya.

### Starting All Over Again

Following Israel's independence, the Jewish Agency began to resettle the moshav with new immigrants from the DP camps of Europe. In the early 1950's, newcomers from Poland and Rumania were sent there. They had no agricultural skills and had to be trained to be farmers. Each new immigrant received 20 dunams of lands, one cow and one horse. The psychological problems of rehabilitating the refugees, Arab infiltrators, Jordan Valley, the acute shortage of employment opportunities - these proved insurmountable obstacles to many of the European newcomers. During the financial recession of 1957-58, many of them left Menachemiya.

The settlement struggled along, eking out a living from winter vegetables, grain crops and livestock. The next wave of immigrants - Jews from North Africa - came in 1962-63 and at the beginning brought more problems to the settlement then they solved. The Jewish Agency sent the new immigrants to the Jordan Valley by the busload directly from the boats in Haifa Port. These people were not given their own land, but were paid farm workers.

### Large Families Small Income

Menachemiya today is a nice town. There are palm trees and flower gardens; the streets are clean and the people are friendly. Life is better now, but conditions are still difficult for many of the towns people.

Each house in the village has had a new room added - a room made of reinforced concrete that can withstand a direct artillery hit from across the Jordanian border. Reinforced concrete roofs have been constructed on all communal buildings. These measures are mandatory for border settlements - and the high expenses of the defence are a tremendous burden for such less prosperous communities as Menachemiya.

Families are constantly adding rooms to their homes to accomodate more and more children. Though there are some eight hundred people in Menachemiya, there are only 150 families - 50% of which have over eight children! Most families need some form of social welfare assistance, though only 26 families are on complete welfare with no other income.

# *Education strengthens Mexico's 35,000 Jews*

NEW YORK -

Mexico's 35,000 Jews face no economic or social discrimination although latent anti-Semitism is a potential menace, according to Philip E. Hoffman, president of the American Jewish Committee.

One factor strengthening Mexican Jewry is the Jewish education most children receive, he observed. Some 80 to 85% of Jewish children in Mexico go to Jewish day schools where they get a general and Jewish education, Hoffman said. He noted that the most important institution of Mexico City's Jews is the Jewish Sports Centre, a community centre whose extensive recreational facilities are used by the entire Jewish community.

Hoffman, who visited Mexico to observe at first hand the activities of the committee's Mexico City office, made his comments at a recent meeting of the committee's foreign affairs commission in Washington, D.C.

Since its establishment six years ago, the American Jewish Committee's Mexico City office, under the direction of Sergio Nudelstejer, has helped Mexican Jewry to strengthen its own community, largely through educational programs, and to bring about a greater understanding of Jews and Judaism within the general population. It also serves the small and isolated Jewish communities of Guatemala, Costa Rica, El Salvador, Panama and other Central American nations.

# *Hebrew-Christians cited as non-Jews*

BOSTON -

A person born to Jewish parents who joins the Hebrew-Christians movement abdicates his rights as a member of the Jewish faith, according to a ruling of the Rabbinical Court of Justice of the Associated Synagogues of Massachusetts.

This is the first official edict of its kind issued by the court and there is no record of any similar decree having ever been issued by any rabbinic group in the U.S.

Three specific questions were dealt with by the court. One asked whether a husband, whose wife has joined the "so-called Hebrew-Christians," has the right to divorce his wife in accordance with the religious requirements governing this issuance of a GET (Jewish divorce), against her will. The court ruled he has this right.

The court also ruled that a congregation has no right to retain on its roll an affiliate with the Hebrew-Christians movement, and that a Jewish cementery organization must exclude from burial a person who has affiliated himself with this movement.

# Extremes of USSR emigres

By GEOFFREY D. PAUL

JERUSALEM (JCNS) -

The huge waves of immigration which have reached Israel during the past months have brought with them a striking cross - section of Soviet society, among them a high percentage of academically qualified people.

Properly organized, they could provide Western researchers with a unique pool of expert knowledge on every facet of Soviet life, ranging from the organization of the school system to the levels reached in various branches of research.

Ordinary Israelis, who increasingly find themselves in contact with former Soviet citizens in their everyday life, are already finding out much about Soviet man, not all of it pleasing, but much explicable in terms of his background.

During a recent visit to a kibbutz, was told about experiences with young Russian Jews sent there to spend part of their time learning Hebrew and the rest of the time working alongside kibbutzniks.

In the first weeks on the kibbutz, they toiled like Trojans, hardly looking up from their labors for a minute, apparently in the belief that somewhere Big Brother was watching them and they would suffer some deprivation of privileges if they were laggard.

However, when it dawned on them there was no Big Brother, that their quarters, feeding and television-viewing did not depend on some unrevealed labor norm, they went to the other extreme.

They lazed around, did nothing or did the minimum and taunted the kibbutz youngsters for putting so much effort into their work when they knew they would get their food, their clothes and their entertainment anyway.

At first, the young Israelis reacted angrily and there were some bitter arguments, but then shrugged their shoulders and turned away. Only after this - and slowly - did the Russian youngsters begin to show a sense of unease about enjoying benefits earned for them by the efforts of others. Today there is little friction between the two groups.

One of the foremost institutions in the country has had to provide cramming courses for Soviet students to bring them up to the standards of their Israeli contemporaries.

In the first, they reject everything in their new environment, not believing one word uttered by their Israeli lecturers and professors.

In the second stage, they reverse this process and reject everything they were taught in the USSR. Finally those who have integrated successfully achieve some kind of synthesis between the two worlds.


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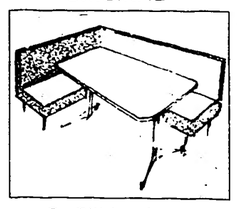

By Bill Lusthaus

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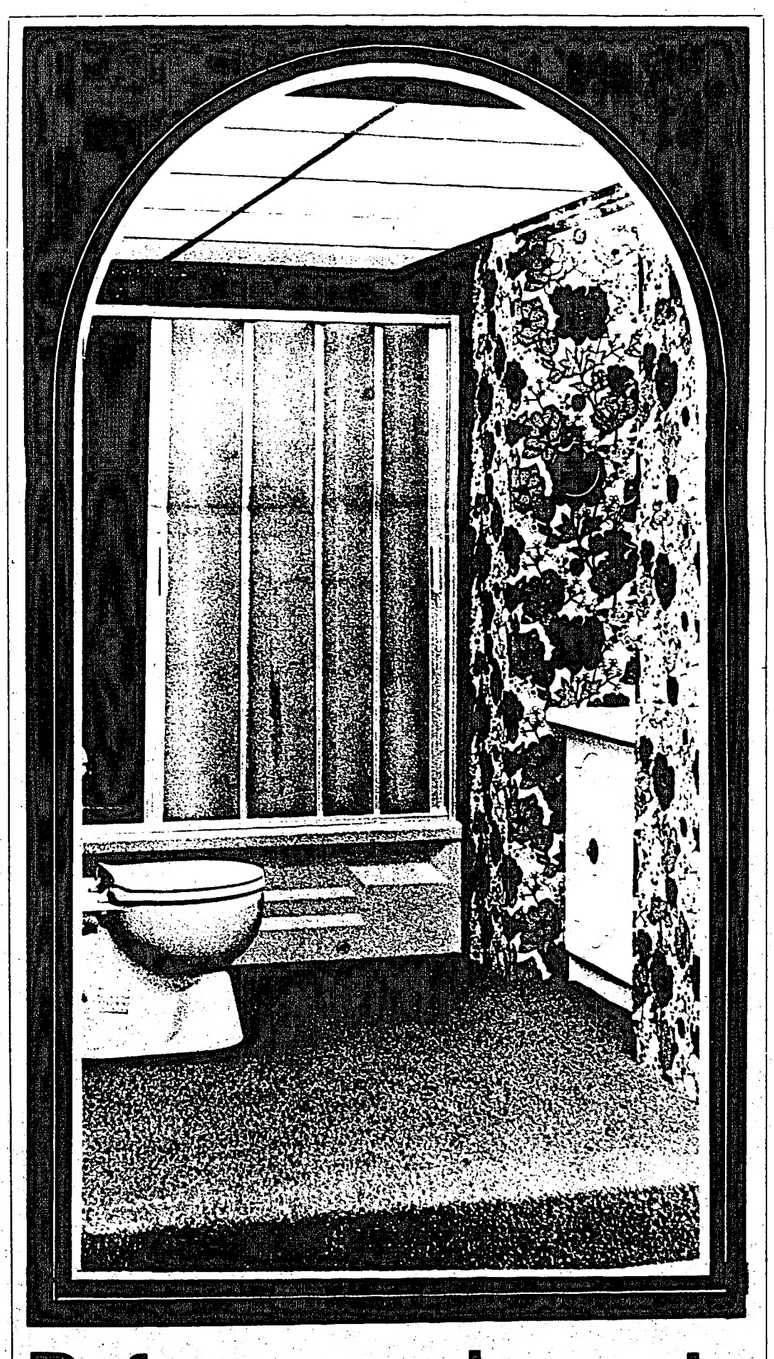

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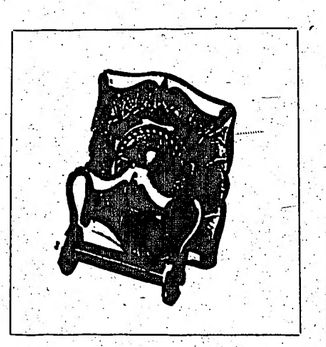

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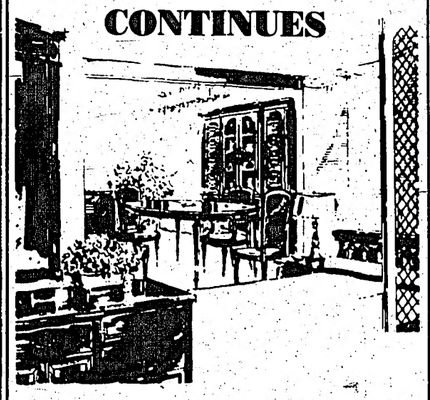

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# The campaign in action

At a breakfast meeting of the Toronto Hebrew Benevolent Society, a Treasury Gift was presented for the 1972 UJA–ISF. Looking very pleased with the amount given are Nathan Lastman; Gordon Mendly, chairman of organizations; Alex Serota, guest speaker; Ben Albaum, the society's UJA–ISF chairman; and M. Wiser.

Discussing the UJA–ISF campaign at a breakfast meeting held by the Welfare Professions group are from the left: David Andrews, YM–YWHA; Sam Ruth, Baycrest Geriatric Centre; Col. Jacob Monbaz, Israel consul general in Toronto; and Milton Friedman, Jewish Vocational Service.

Petach Tikvah Anshei Castilla Synagogue presented gift to UJA–ISF campaign in honor of two dedicated synagogue members, Frank Levy and Moises Osiel. Seen with check are Mair Benmergui, UJA–ISF synagogue chairman; Susanne Benchimol, sisterhood president; Moise Benayon, and Sid Starkman, UJA chairman of Synagogues and Organizations.

Very pleased with the increased giving in their division, Drs. Robert Disenhouse and Harold Ashley, co-chairmen of the Physicians' group, are flanked on the left by Dr. Albert Cheskes and Dr. Morton Brown on the right, as they consult on the pledge cards already in.

Addressing a meeting of the Chenstochover Society is UJA–ISF chairman, Jack Nightingale. Members were told of the need to help Israel in her absorption of Russian Jews - a vital factor in the 1972 campaign.

# Canvassers to give the day to UJA, million dollar goal set for April 19

If you're planning on getting sick, buying a house, consulting your accountant about your income tax, going shopping or engaging in almost any pursuit involving a business or professional man, DO NOT plan it for Wednesday, April 19. That's the date when several hundred canvassers for the United Jewish Appeal - Israel Special Fune 1972 campaign will "give the day to UJA" by taking time off to complete the canvass of their UJA prospects.

Campaign Chairman Phil Granovsky has set a target of $1,000,000 for the day

**Noting that April 19 is also Yom Ha-Atzmaut, Israel's Independence Day, Mr. Granovsky declared that "the best way we can celebrate this great occasion is to concentrate our efforts to complete the 1972 campaign. We can best demonstrate our solidarity with Israel by raising the money she needs so desperately."**

Canvassers are asked to bring their cards and come for breakfast any time between 8 and 9:30 a.m. to Shaarei Shomayim Synagogue, on Glencairn Ave. After breakfast, canvassers will call on all prospects who have not yet made their pledges. They are invited to return to the synagogue, with completed cards, any time between 4 and 6 p.m. to join in a L'chaim to Israel.

Maximum support was pledged to the "give a day to UJA" plans by the Trades & Professions Council at a meeting this week.

Said Trades & Professions co-chairmen Willie Rosengarten and David Goldberg: "You can count on canvassers from our division to turn out en masse for this big day. We are contacting all our canvassers and urging them to take the day off - right from morning to evening. It will be a full-time effort for the UJA on our part."

Sid Starkman, chairman of Synagogues and Organizations, said results in his division to date are excellent and, he added, "i'm really pleased with the sincere effort of our hard-working canvassers. But we can never be satisfied. There's so much more to be done. I urge all workers to set aside April 19 for a concentrated push to complete all cards and to take new ones."

Special Gifts Chairman Al Green said canvassers in his division will be out in full force to give their day to the UJA. "We will try to reach at least 80% of our campaign goal by this date," he said. "I agree that this is the best way we can celebrate Israel's Independence Day."

## *High rise canvass planned by women*

"The Jewish women of this community have declared themselves," said Mrs. Edith Eason, 1972 chairman, UJA-ISF Women's Division.

At the mid-campaign mark this division is substantially ahead of last year in what has been one of the most successful efforts ever held by the women in Toronto.

**In their determination to reach every source possible in the community, a "high rise" canvass has been initiated under the chairmanship of Mrs. Al Green. To begin later in April, it will continue until the end of May.**

*** Reservations have been coming in for Project 400 on May 10, when approximately 45 women will spend an exciting day in Ottawa, attending a question and answer session at Parliament, lunch with Israeli Ambassador Theodor Meron and Mrs. Meron, having tea with Governor-General and Mrs. Roland Michener and capping the day with dinner at the National Arts Centre.**

## *Tax laws incentive for giving*

Tax Reform as an Incentive to UJA-ISF Giving is the title of a pamphlet issued this week to canvassers working for the United Jewish Appeal - Israel Special Fund 1972 campaign.

Ron Heller, a co-chairman of the Accountants group, commenting on the pamphlet, says it can be a big help in canvassing prospects. "As businessmen and as salaried employees we may still be discussing the pros and cons of Mr. Benson's tax reforms," said Mr. Heller. "But from the point of view of the United Jewish Appeal -Israel Special Fund he has handed us an important campaign tool."

Here are some of the key points in the tax reform bill as they pertain to the campaign:

* In the past, charitable gifts were tax deductible up to a maximum of 10% of income. Now, the ceiling has been raised to 20%.

* Owners of rental buildings can no longer claim them as a tax shelter against non-rental income. Neither depreciation nor capital cost allowance can create a loss against non-rental income. This means taxable income will be greater for many people, with a resultant increase in the tax payable. In such cases, donations become an attractive means of reducing tax payments.

* Since 50% of capital gains will now become subject to tax, this will further increase the possibilities for deductible charitable donations. For example, if a taxpayer in the 60% bracket makes a capital gain of $1,000 which he contributes immediately to charity, his tax on the capital gain is $300 (60% of 50% of $1,000), but his tax reduction because of the donation is $600.

Bernard Persiko and Abbey Lipson, UJA–ISF Special Events co-chairmen, under whose supervision the upcoming third annual Walkathon will be organized. Morton Goldhar will again head up the Walkathon committee for the 22-mile walk which takes place on May 28. His co-chairman will be named shortly.

*MESSAGE FROM UJA LEADERS*

# The spirit of Yom Ha-Atzmaut

On the occasion of the 24th anniversary of Israel's statehood, Jews throughout the world can look back with pride at the remarkable achievements of our people.

**But while we celebrate what has been done, we can not forget that the struggle goes on. The people of Israel continue to struggle for peace and security and, with our help, must cope with the many human needs that exist in the Jewish state.**

What are some of the immediate needs?

In the Soviet Union, increasing numbers of Jews look to us to help them in their courageous struggle to maintain their identity and to reach Israel and other countries where they may live as Jews.

In Israel, the tremendous influx of Soviet Jews-the thousands who arrived last year and the tens of thousands expected this year-is placing enormous housing and absorption burdens on a people pressed extraordinarily, as well as by the continuing menace of hostile neighbors.

There is no question as to how we will respond to these needs. As in the past, we must face the fact that we, alone, can mold the future. We are alone, in the ultimate sense-a member of no bloc, no regional alliance. No other nation speaks our language or has our religion.

We are simply unique - and therefore depend on each other. We are not Jews of Toronto, Jews of New York, Jews of London, or Jews of Israel. We are Jews - we are each other. What one experiences and feels, all do.

We are a unity, an entity - unbreakable and indivisibile. Herein lies our secret. So long as one of us is alive, all are alive. Support from each other flows like a magnet current - quiet and eternal.

**For many years the United Jewish Appeal - Israel Special Fund has been the pipeline through which that support flows from us to Israel. Hundreds of dedicated canvassers devote many long hours to the task of reaching the thousands of Toronto Jewish residents who want to contribute to help our fellow Jews.**

Are we astounded that the campaign last year raised over $8,000,000 and this year should exceed $10,000,000? Not really - for this is only the beginning of true sharing!

It is in this spirit that we invite all canvassers and, in fact, the entire community, to join us in celebrating Yom Ha-Atzmaut by giving the day to the UJA. To canvassers we ask you to make a concentrated effort to complete the coverage of your prospects and, if possible, take on some new ones. To contributors: if you have not already made your pledge for the 1972 campaign, this is the day to do so.

**Phil Granovsky** - Campaign Chairman
**Jack Rose** - Chairman, Campaign Planning
**Al Green** - Chairman, Special Gifts
**Mrs. Maxwell Eason** - Chairman, Women's Division
**David Goldberg**
**Willie Rosengarten** - Co-Chairmen Trades & Professions
**Sidney Starkman** - Chairman, Synagogues & Organizations

Chuck Caplan, left, co-chairman of the Furniture Group, congratulates Marshall Caine who was top UJA–ISF canvasser in the division as of March 27. Caine was presented with a pair of NHL tickets.

CELEBRATE

YOM HA'ATZMAUT

GIVE A DAY TO UJA

WEDNESDAY, APRIL 19, 1972

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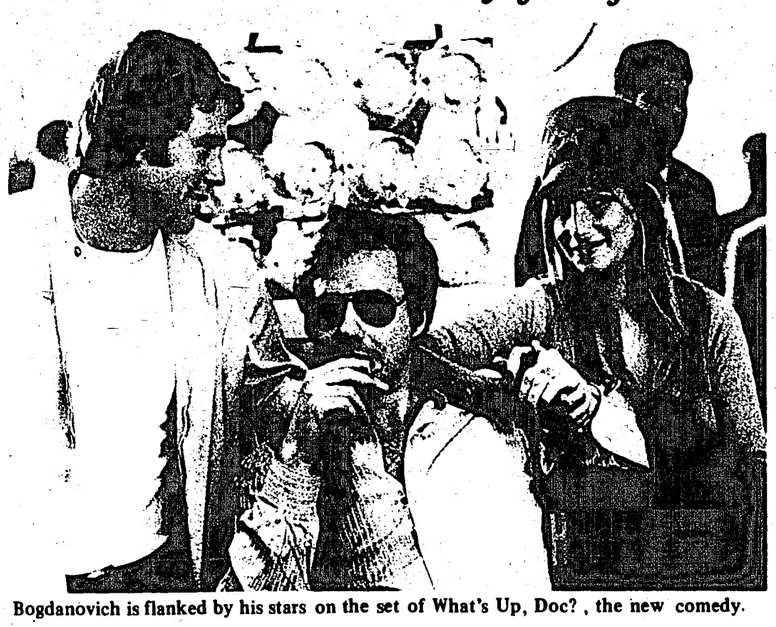
# *Barbra much easier to take in fifth film*

By LINDA SHAPIRO



Bogdanovich is flanked by his stars on the set of What's Up, Doc? , the new comedy.

What's Up Doc now playing at the Hollywood Cinema, is a clean comedy. It's the story about a loveable kook (Barbra Streisand) who manages to lure a bookwormish musicologist (Ryan O'Neal) away from his raspish Mrs. Portnoy fiancee (Madeline Kahn). All this alienation of affections takes place because of the confusion caused by four identical overweight plaid suitcases. It's a most-of-the-time funny film with no swearing, no violence and absolutely no message.

Barbra Streisand who is now going into her sixth film has become much easier to take. She's shed a lot of her Brooklyn poundage, dampened her nasal drone and adopted the San Francisco gaming look which means wearing a checkered Jackie Coogan cap and looking vulnerable and abandoned.

Ryan O'Neal, that loveable **Love Story** valentine, resembles a Peyton Place reject in search of his mother as he pathetically traipes around in his thick glasses and blue seersucker suit. The supporting cast is appropriately supporting!

There's a heavy saturation of sight gags, and word gags tactfully borrowed from the Keystone Cops and Mack Sennett comedies. And there's a chase scene through the streets of San Francisco, through the middle of a Chinese dragon, that consciously tries to outbullit **Bullit**.

The film is produced and directed by 32 year old Peter Bogdanovich (**The Last Picture Show**) who is currently being hailed as the New Captain Marvel of the film industry.

So . . . if you're looking for a clean, "chuckle-able" comedy that you can see with the whole family on a Saturday afternoon while you all contentedly munch away on a 50c box of buttered popcorn . . . then go and see what's up.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Subject:
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Saturday Evening, April 15th
8:45 p.m.
Lecture by: DR. SHLOMO AVINERI
Subject:
"THE ORIGINS OF ISRAEL'S POLITICAL SYSTEM"

Sunday Morning, April 16th
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GOLDKIND, JACOB - On Apr. 10, late of 101 Cameron Ave.
HANDLEMAN, LOUIS - On Apr. 10, late of 40 Falstaff Avenue.
HARRIS, SYLVIA - On Apr. 2, late of 129 Alberta Ave.
HOFFMAN, FANNY - On Apr. 6, late of 57 Elm Ridge Dr.
HOROWITZ, MORRIS - On Apr. 6, late of 41 Cadillac Ave.
IUZIS, LEIA TIPORA - On Apr. 3, late of 295 Shuter St.
LEVENE, BEULAH - On Apr. 7, late of 400 Walmer Rd.
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RUSH, MARY - On Apr. 3, late of 4750 Bathurst St.
SIMON, SIDNEY E. - On Apr. 5, late of 15 Shalmar Blvd.
SKOLKO, ANNIE - On Apr. 5, late of 81 Hilton Ave.
WEINSTOCK, ASHER - On Apr. 9, late of 35 Canyon Ave.
ZWEIGMAN, SAMUEL - On Apr. 8, late of 552 Lawrence Avenue West.


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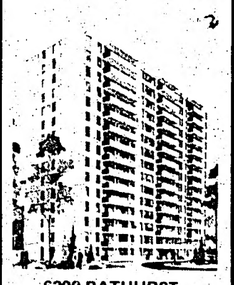

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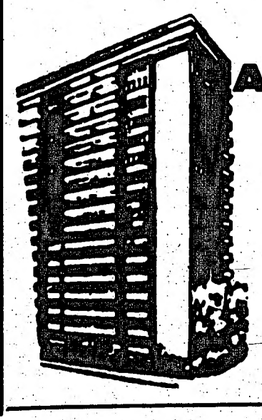

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# *Blonde-haired Jamie, five, has cheerful disposition*

today's child

Just to look at five-year-old Jamie you know he's a lovable child. With that appealing expression he has shining blonde hair, fair skin, rosy cheeks, blue eyes and lovely long lashes.

Jamie's cheerful disposition stands him in good stead, for he has a handicap that might spoil life for some children. This little fellow was born with mild paralysis on the right side. When he was a baby it was thought he might never walk or talk, but now he walks quite well and though he limps a little he does not need a brace. He may fall more than the average child but he sturdily picks himself up and gets going again.

Jamie is inclined not to try to use his right hand, but can when reminded. Physiotherapy is helping and so does the urge to do things other children are doing. He is also having speech therapy, because he was slow in speech. Tests show Jamie is of average intelligence and developing normally, considering his handicap.

Peppy Jamie likes to be on the go. He rides all over on his favorite tractor, is interested in cars - real or toy - and enjoys doing puzzles.

He is an affectionate youngster who still enjoys being cuddled, and he loves babies.

Jamie needs warm understanding parents who are ready to learn his physio and speech therapy and do them with him. He will always have a handicap, but loving parents can do a great deal to help him handle it. To inquire about adopting Jamie, please write to Today's Child, Box 888, Station K, Toronto.

# Labor lacks mobility, Yadlin declares

HAIFA (JCNS) -

While Israel's industry cannot meet its export targets because of lack of labor, and suggestions are being made to import manpower from abroad, there is enormous hidden unemployment in Israel due to overmanning. According to Asher Yadlin, secretary of the Hevrat Ovdim, the Histadrut (Israel's trade union federation) holding company, in some industries 20% of industrial labor is redundant.

Yadlin told a meeting of the Haifa Engineers' Club that 50,000 men out of an industrial labor force of 250,000 were underemployed. Israel's economy was suffering a loss of millions of pounds a year.

He said there was little mobility of labor in Israel and the biggest offender was the Histadrut. Rigidity in its sphere of operations was much greater than in the private sector of the economy.

"It is much harder in labor-owned enterprises to effect changes. For instance when the economic slump was its worst, and the scope of construction had dropped to about a half, the labor force of Solel Boneh, the Histadrut construction company, had dropped only by about 10%," Yadlin said.

Excessive taxation of personal income in Israel was another handicap to industry and had serious economic, social and moral effects.

"The situation is getting worse every year, and a drastic reform is imperative. Marginal tax rates must come down if technicians, engineers, managers and other experts are to be motivated to higher productivity" he added.

According to Moshe Zanbar, governor of the Bank of Israel, German reparation payments to Israelis have accentuated the social divisions in the country and are behind much of the tensions expressed by underprivileged sectors of the nation. He was addressing a WIZO seminar in Haifa.

Over the past 10 years, Israelis have received $1.25 billion in reparations from Germany. This has helped the country's economy but has abolished a "sort of equality in poverty" which had existed before.

In another criticism of excessive spending by some Israelis, Michael Hazani, the minister of Welfare, said that there was much more voluntary aid in Israel than generally supposed. However, the gap between different sections of the population was growing despite a great improvement in the condition of the poor during the last two years.

The problem was that "those at the top of the ladder are progressing much faster and are conspicuously surrounding themselves with glitter to keep up with their neighbors."

Increased affluence had also eroded the value-structure of the country. Some better-off youngsters advocated the use of drugs and violence. Their behavior was imitated by deprived and less well-educated youth.

# The underdeveloped Dead Sea spa region

By AMOS BEN-VERED
JTA Middle East
Bureau Chief

Enjoying the Dead Sea, an underdeveloped tourist area. Salt formations form eerie patterns.

The Dead Sea and the thermal hot springs in its immediate vicinity have the potential for turning the area into one of the most important spa regions in the world. Yet they are underdeveloped to a point where most foreign tourists shun them, and even Israelis, who expect some comfort, prefer the relative luxury of Tiberias.

The main spa area of the Dead Sea is the stretch north of Sodom up to the spring at Ein Gedi, near what used to be the armistice line with Jordan.

On this 40 mile stretch, 1,000 feet below sea level, there are at least three hot springs which point for point rate medically higher than the famous spas of Czechoslovakia and Austria. In addition there is the sea itself with its unmatched mineral content, and its climate which is warmer than Florida and therefore ideal for winter holidays.

But there are, for the time being, only two hotels with a total of just over 200 rooms. As for the facilities near the springs - ramshackle huts have been set up to enclose covered pools for the mineral waters.

The sandwich bars near them are strewn with litter, most of the bottled drinks have to be drunk from the bottle itself, and the floors and walkways are often so slippery that they are a real danger.

The spring richest in minerals is the most neglected one. It is near Kibbutz Ein Gedi. Its sulphur content is 1060 milligrams per litre (or parts per million) which is eight times that of the spring at Karlsbad in Czechoslovakia.

In addition, the water in the pools contains chloride, bromine, iodine, carbonic acid, sodium, potassium, lithium, strontium, calcium and magnesium.

Similar compositions have been attested for the springs, and the pools in which the waters are collected, at Ein Bokek and Zohar, both a little to the south. These three are for bathing, and a fourth is for drinking.

The Dead Sea itself, in this area, is the recipient of the springs' waters and their minerals. Its salinity is 10 times that of the open seas and its waters are a concentrated solution of chlorides and bromides.

The concentration of magnesium, which is known for its anti-allergic influence on the skin and the breathing tubes, is 15 times higher in the Dead Sea than in any ocean. The concentration of bromine, relaxing to the nervous system, is 50 times higher; iodine which has an important influence on the functoning of the glands, is 10 times higher.

Also in the vicinity are some historical sites: the ancient fortress of Massada, now easily accessible by cable-car; a rock formation on the mountains of Sodom said to be the pillar of salt into which Lot's wife was turned as recounted in the Book of Genesis; and - for the more sturdy - the Spring of David near Ein Gedi where gushes of ice cold water spring from the rocks even in mid-summer when temperatures are in the 90's.

But although the medical properties of the area have been known for years, the beginnings of efforts are only now being made to develop them. In addition to the various camps and youth hostels, two four-star hotels are now in operation.

However, in their restaurants the food is likely to be cold, the waiter a 14 year old boy, and the same fork with which the hors d'oeuvres have been eaten may be left on your table for use with the main course.

Considering that the Tel Aviv Hilton has five stars, the four-star designation of these hotels is downright ridiculous. But prices, too, are not exorbitant: for $7.50 per night (and 20% tax) bed and breakfast is available in a double-bed room.

Three new hotels are being built to give some impetus to the area. Seventeen applications are under consideration in the ministry of tourism, and one of the considerations is whether there will be enough fresh water if thousands should come.

For the present, they do not; only the very unpretentious can stand the lack of amenities usually considered elementary.


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# Arts

## Israel and Palestinians rediscover each other

**Israel and the Palestinians**
**Edited**
**and with an Introduction**
**By Shlomo Avineri**
**St. Martin's Press** 168p.

**Reviewed by**
**MICHAEL MARRUS**

There has been a good deal of talk in the Middle East lately about the Palestinians. From both Amman and Washington, King Hussein of Jordan has recently broadcast his plan to give them an autonomous province in a reorganized Hashemite kingdom. And in Israel too, among some thoughtful observers of the Arab scene, there is sympathy for the aspirations of this unhappy people.

In this collection of essays, edited by one of Israel's foremost political scientists, 10 commentators present various points of view on the question of Israel and the Palestinians. A moderate Palestinian position is argued by Aziz Shihadeh, a West Bank lawyer, and various Israelis, including the Christian - Arab journalist Atallah Mansour, the former general and now professor Yehoshafat Harkabi, and Moshe Dayan take up positions extending from a strong endorsement of Palestinian nationalism to a wary distrust of the Palestinian movement. But virtually all of these writers, it is interesting to note, reflect an awareness of some genuine Palestinian consciousness; virtually all of them, in so doing, reflect an important change in Israeli consciousness since the Six-Day War of 1967.

For since 1967 Israelis have found themselves in direct contact with about a million Palestinian Arabs who live on the West Bank or in the Gaza Strip. To live with someone is to get to know them, and one of the positive results of the war which one can point to is that a "gradual process of reciprocal rediscovery," as Avineri puts it, has been going on even under the most trying political and military circumstances.

As we all know, this encounter has served as well to rekindle Arab hatred to a very considerable degree, and to breathe new life into the various organizations of fedayeen whose object is a renewal of hostilities. But this is not all. There is also the germ of an eventual settlement which may be allowed to grow.

If there is ever to be a solution to the problems of the Middle East it seems necessary that agreement be struck on a basis which will satisfy the people in the area concerned - this matters more, in the long run, than what the Egyptians think, or what the other Arab countries think, or what the great powers think.

*Michael Marrus teaches European history at University of Toronto.*

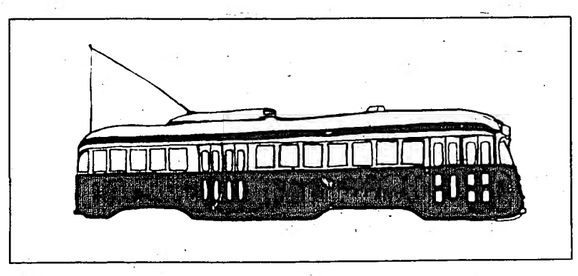
## *Charles Pachter*

## A streetcar is a streetcar is a...

By MAX MANN

Charles Pachter, whose show **Streetcars** opened at the Isaacs Gallery on April 6, is a product of Toronto's Jewish community. As an infant, his lullabyes were B'nai B'rith membership spiels, as a child he was embedded in Holy Blossom Temple's Youth activities. As a teenager he participated in Temple drama groups, played music, painted the posters and became increasingly aware of his commitment to art.

He is part of that brilliant third generation of Jewish Canadians who are beginning to write our history, revise our laws, challenge our religious concepts and advise our government. He is



part of the "thirtyish" group that comprises a significant portion of our university faculties.

Pachter's work in previous years has been multi-layered, and complex. Inner psychological struggles trailed through his material but never obscured his tremendous craftsmanship and his painstaking attention to detail. Many considered him one of Canada's top print makers.

This year's show dwells on the theme of streetcars. Not old, rickety, romantic streetcars but the simple slick form of Toronto's contemporary, efficient TTC vehicles.

That Pachter was able to use this relatively uneventful, smooth outline as a basic form and still achieve a variety of emotional effects is a credit to his skill, competence, ingenuity, imagination and cleverness. However, the final result is much like an exercise or a pianist playing his scales. The technique is masterful, the transposition is nimble, but the content is minimal.

Only here and there as in the case of a work titled **St. Clair Blues**, does Pachter play a full melody, supported by harmony and swirling with counterpoint.

The effects are largely bland, the visual and emotional impact limited.

In all probability, Pachter is preparing to stage another attack, to round another corner and he will go on to something fuller and more meaningful.

## *Beyond the rummage sale*

## Annual Hadassah art show April 22

By MAX MANN

Recent advertisements in the dailies remind us that like spring, the Aviva Chapter of Hadassah Art Show is back again.

Now in its 20th year, the Aviva Chapter was the first local group to employ the art auction as a means of raising funds thereby earning our eternal gratitude for providing alternatives to the everlasting rummage sales, raffles and carnivals.

In addition, the Aviva show served to introduce many a novice art enthusiast to graphic arts and sculpture.

Unfortunately, having made a heroic beginning, the quality of the work shown and the nature of the audience have not kept pace with the community's increasing sophistication and interest.

Ruth Frisch, who is handling public relations for the chapter writes, "In the past 20 years the Aviva Art Show has reflected the tastes and purses of a representative cross-section of the art buying public in Toronto. Our old file cards give a truer picture than almost any sophisticated study or evaluation could bring forth. For instance, in 1957 a piece by Michael Snow of 'Walking Woman' fame sold for $75. In 1958 we returned his offering; it was not sold.

"His wife, Joyce Wieland, is today enjoying considerable attention but her piece sold for $35 in 1957 and the following year her contribution was also unsold. (The file card said, "Poor work!") In 1960 a drawing by Frederick Varley sold for $160. and reaching that figure was tough sledding for our auctioneer."

An examination of the Aviva catalogue indicates that the works assembled for auction consist largely of sound, good Canadian artists with a few stars sprinkled among them. Major artists such as Riopelle, Harold Town, Mashel Teitelbaum, Iskowitz, Rabinowitch or Gaucher avoid auctions. All too frequently top rung work has been unappreciated and turned back because bidding failed to reach the minimum asking price set by the artist.

Occasionally, when an artist of real repute does submit a piece or two it is usually one of his lesser works which his dealer has despaired of selling.

This is probably not true of Sorel Etrog and three or four other artists of international rank, who because of a special relationship to the Jewish community are eager to support a cause rather than merchandise their wares.

Those attending the auction might best be guided by the following buyers' tips:

1 - Visit Simpsons between April 4 to April 19 and see the preview of the works to be auctioned. Decide on what you like and try to find out what you can about the artist and his work. It is not wise to bid on work you have not had a chance to examine closely.

2 - Take a second look on April 22 when the works will be on display at the Inn on the Park just prior to the auction. If your choice still looks good, be prepared to bid.

3 - Almost all the work is sound and merits its asking price. Don't hesitate to make a bid.

4 - A fair auction price for most of the work in the show is about 25% above the asking price. While it is fun to get caught up in the fever of bidding, if you go much beyond this margin you will be donating, not buying.

However, the cause is extremely worthy and bidding on works of art is a painless way to contribute to the work of Hadassah.

## Predicts computer artist of future

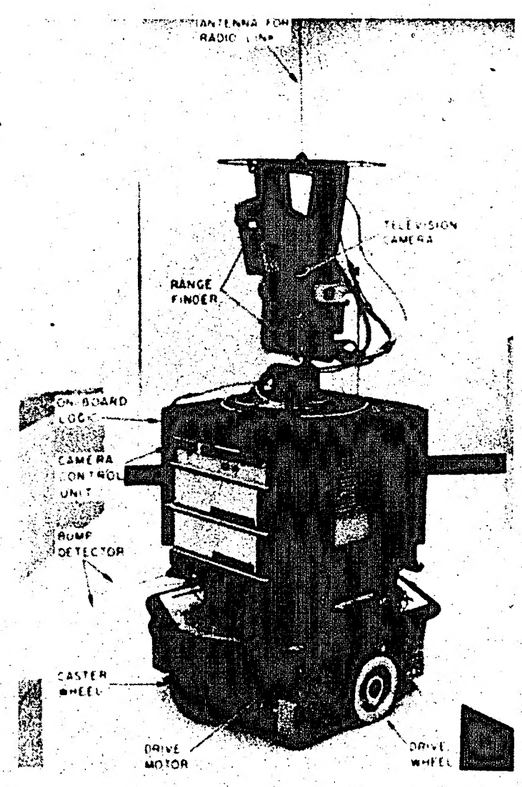
By WALTER KLEPAC

As anyone who frequents the local art galleries knows, there has been a mind-boggling succession of art styles over the past dozen years.

Common to these otherwise unrelated styles has been their extremely high obsolescence. So voracious has been the appetite of the contemporary art scene that a work's "newness" or novelty is frequently its chief merit.

Recent art history floods the mind's eye with a kaleidescope of disparate and conflicting images. The monumental banalities of Pop, the disquieting psychological nuances of perceptual realism, the razzle-dazzle of Op, and the austere geometries of the Minimal school have jostled each other for public attention, critical acclaim and a place on the art buyers's shopping list.

If the situation has been confusing to the casual spectator, it has created a crisis for artists and critics. In fact, much of what passes for an art review these days seems to abandon the responsibilities of serious and meaningful criticism, i.e., establishing qualitative standards, and resort to the more pedestrian task of reporting what's to be seen and where.




**Will this Automaton Vehicle be the artist of tomorrow?**

It seems as if the richly diverse and intense experiments in art over the last 60 years have been summed up and restated in this recent 12 year period. Art is currently undertaking a critical inventory of recent discoveries and concepts so that what we are witnessing is the broil that precedes the working out of new directions and approaches.

Indeed, the art of the 60's brought innovations which were outside the traditional norms of what was considered art. The bizarre and often notorious "happenings", aside from their exotic aspect, brought spontaneous events into the realm of serious art. Time and space which had always been secondary to traditionally accepted art forms such as painting and sculpture, became the prominent elements in this new, event-oriented art mode.

Similarly, land or earth art which often involved reshaping or otherwise physically altering the landscape on a giant scale, introduced the concept of total environment into the vocabulary of contemporary art.

It also stated unequivocally what much of modern sculpture had merely implied, that the artist was free to use any material that existed to serve him. Marble, oils, canvas and bronze were no longer the only suitable artistic materials.

As if this were not enough to break down the boundaries and expand the definition of art, conceptual art, which seems to be gaining the day, quite frequently dispenses with materials altogether. With conceptual art, as with the earlier "happenings", the viewer or spectator becomes an active participant, a part of the art piece, if you will.

Whereas the traditional arts gave the spectator an object to contemplate and "appreciate", conceptualist art provides him with an experience or an art situation to become involved in. It may be an empty room, or a paper shredder, but the conceptualist environment calls for the observer to be both artist and environment.

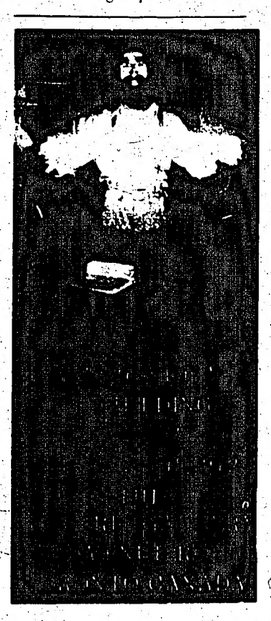
If one peers through the clamor and chaos of the current art scene one can't help perceiving what art in the future will be like, after the din of the contending styles and fashions has subsided.

Like everything else in our society and culture, art will undoubtedly feel the influence of computer technology. In an essay which is part of a stimulating and probing book entitled **On The Future of Art** (MacMillan of Canada), artist and critic Jack Burnham claims that artists have not even begun to tap the vast possibilities of the computer for art.

He believes that computers could have a far more profound place in art than merely producing computer-made paintings, sculptures or even spectacular multi-media happenings.

Burnham feels that as computers become more and more a part of everyday life they will also come to be as much a standard part of the artist's equipment as the paint brush was in earlier times.

The truly revolutionary uses of the computer in art have already been suggested by art forms such as conceptual art and earth art. The key to this radical kind of use will, as Burnham points out, depend on artists eventually mastering the language of the computer to such an extent that they become active and equal partners with the computers in creating "art" relationships. After establishing an effective two way relationship with the computer, the artist will be able to generate with it new environments and new experiences.



## *Oriental flavor in Sandberg's tones at York U. concert*

By SHELDON F. MEREL

The Lounge at Stong College was filled to capacity on Sunday afternoon, April 8, to witness the one-man concert and exhibition of paintings by Dr. Mordecai Sandberg.

Both the college and its Master, Dr. Virginia Rock, are to be congratulated for presenting this program of Hebrew Music for the student body and general community. Stong College can be reached by any eagle-eyed motorist via a circuitous route through the architectural maze of "highrisers" known as York University.

**Dr. Mordecai Sandberg**

The lounge itself, with its high ceiling and balcony - a departure from the usual concert hall, may well have helped the audience more easily accept the long playing tape recordings which overbalanced the live part of the concert.

There were only three compositions performed live, while six were played on tape from past performances. Knowing of Dr. Sandberg's work with "micro-tones", I had expected to hear this sound, but as the cellist, Robert Spergel explained; "It is difficult to re-tune the piano to other than whole and semi-tones."

Most of Sandberg's compositions possessed a pleasant lyric line with an interesting horizontal musical flow. It had echoes of an oriental flavor, but with rather conventional harmonies. The general tonal effect was relaxing, but with little change in style throughout.

The rich bass-baritone voice of Sterling Beckwith did well with **Vision of Isaiah**, but unfortunately there were few moments of excitement or climax in the entire afternoon's concert. The tape recording of **Hymn, Aria and Dance** was the most interesting composition. It had a sense of unity in structure and gave its message succinctly and clearly.

Some visual interest was finally provided when the young soprano, Barbara Gryfe sang, **Jerusalem** with a text from Isaiah. Both the performer and the musical composition had the most audience appeal thanks to Miss Gryfe's sensitivity to the musical line and the charm of the setting.

Her young voice, although not yet at its full maturity, still projected a lovely image and lyricism. Indeed, I left the concert humming the catchy refrain as I recircled around the York University campus towards Highway 401 and home.

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